

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LII

JACKSON, MISS., March 27, 1930

NEW SERIES
VOLUME XXXII. No. 13

THE STATE SUNDAY SCHOOL AND B. Y. P. U. CONVENTION (Walton E. Lee)

Preliminary to the meeting of the seventeenth annual State Sunday School and B. Y. P. U. Convention in the auditorium of the First Methodist Church in Clarksdale, March 18th, at 7:30 o'clock, was a conference of Elementary Workers during the afternoon in the First Baptist Church. The conference was under the direction of Mrs. R. T. Taylor, of Seminary. Miss Vera Cameron, who takes the place of Miss Juanita Byrd in the Sunday School working force in the State, was introduced and brought a helpful message on elementary plans and methods, especially applicable to rural sections. "The Supremacy of the Bible in Our Work" was the subject of a splendid address by Bro. W. R. Hunter, in which a worthy tribute was paid to the "Old Book." This was the department in which Miss Juanita Byrd served so efficiently, it was, therefore, befitting that the conference sent her a cablegram of greeting in her now far-away mission field of labor.

The Convention

The day preceding the opening of the Convention throughout witnessed an almost unprecedented downpour of rain that largely curtailed the attendance at the initial session. Notwithstanding, the auditorium of the First Methodist Church, (it being the largest in the city), was almost full, and promptly at the appointed hour, Bro. J. E. Byrd introduced Bro. R. A. Walker, of Mt. Olive, who had under his direction all the song services of the Convention.

"All Hail the Power of Jesus Name" was sung and Bro. L. S. Cole led in prayer. Bro. W. M. Bostick, the Pastor at Clarksdale, welcomed the Convention in a heartfelt message on behalf of all the religious denominations in the city, who are joining in the entertainment of the Convention.

"Why We Are Here" was the subject of the message of response by W. R. Hunter, in which was outlined the work of the Convention and an urge that every one find his place in the different conferences. The message by President McCall was an earnest plea for more complete surrender of the life into the service of the Master that there may be more effective winning of the lost.

The following committees were appointed:

On Resolutions: E. C. Williams, C. J. Olander, A. S. Johnston, R. A. Kimbrough and Miss Cecelia Durscherl.

On Nominations: A. B. Adams, E. K. Cox, W. F. Taylor, W. R. Cooper and J. J. Mayfield.

Dr. J. Powell Tucker, Pastor of the First Baptist Church, Raleigh, N. C., brought at this time the first of a series of five messages on the love of God manifested in Christ Jesus His Son.

The message brought was a graphic portrayal of Jesus in His pre-existent state as a prophet to foretell his work in the redemption of the world.

Second Day—Morning Session

As in previous years, the opening hours of each morning session were given to conference work in the various departments. The arrangers of the program seemed unusually fortunate this year in securing leaders of these conferences, each having extended experience in his department.

In the general assembly following the conference period, "Higher Ground" was sung and Bro. E. D. Solomon, Secretary of Missions in Louisiana, led in prayer.

"The Ninety and Nine" was feelingly rendered as a solo by Bro. M. S. Varnado, which was followed by prayer led by Bro. V. C. Curtis, Pastor of the Methodist Church, in which we met.

The song services under Bro. Walker's direction, are proving high points in the meetings.

"And they crucified Him," Mat. 27:35, was the text of Dr. J. Powell Tucker's second message on the general theme, "He loved me and Gave Himself For Me." In the message of last night the background of God's love was laid in a portrayal of the pre-existence of Christ. This morning the love of God was passionately exhibited by the speaker in a description of the crucifixion. This love was urged as the one only motive of service to Him, the session closing with "I'll Go Where You Want Me To Go," sung as a consecration prayer.

Afternoon Session—Second Day

This is B. Y. P. U. Day on the program as tomorrow will be Sunday School Day.

A feature of the afternoon's program was a Symposium under the direction of Bro. Wilds, introducing representatives from some of the Unions of the State where effective work of training is being done.

Miss Elizabeth Mitchell, the director of B. Y. P. U. work in Blue Mountain College, brought a message on "Reverence."

The Enlarged Vision" was discussed by Richard Swor, of Moorhead. The Woman's College was represented by Miss Martha Story, who discussed "God's Call to Service." The work among the Baptist students at M. S. C. W. was creditably represented by Miss Clara Brashears, who discussed "Recreation Christianized." The representative from McComb was J. S. White, who spoke on "Practical Training." A sword drill participated in by sixteen young people, conducted by Miss Cecelia Durscherl, proved intensely interesting and all the contestants acquitted themselves creditably. The winners in the drill were: First, Merle Williams, Griffith Memorial Church, Jackson; a tie for second place resulted between Gwendolyn Parks, of Griffith

Memorial, and Annie Laurie Riggin, of Calvary Church, Jackson. Third, Edna Earl Norman, Baldwin; and Fourth, Charles Davis, First Church Laurel.

Mrs. J. E. Lambdin, of Nashville, one of the Conference directors in the Convention, brought an inspiring message on "Growing a Life."

The closing address of the session was by Mr. Carroll Hamilton, on "The Main Thing in Life," which is soul winning.

resulted between Gwendolyn Parks, of Griffith

EVENING SESSION OF THE SECOND DAY

After a song service participated in by a quartette from the Greenville Church and a chorus of the Clarksdale Baptist Church, Mr. J. E. Lambdin, who was recently elected to the place of Mr. Landrum Leavelle with the Sunday School Board and one of the Conference directors in the Convention, brought a splendid message on "Our B. Y. P. U. Task". The training of the young people in the churches of our state and of our Southland for effective service in the cause of Christ is a task that challenges the best effort of all B. Y. P. U. workers, emphasized Mr. Lambdin.

"If any man will come after me let him deny himself and take up his cross and follow me" Mat. 16:24, was the text of Dr. Tucker for the message of this inspirational period. It was an impassioned plea for a more fully dedicated life prompted by a love that responds to the great love of God manifested in the salvation wrought out in His Son Jesus Christ. To serve him as one ought he must enter into his suffering. There must be felt the press of the thorn upon the brow, the pierce of the spear in the side and the nails in the feet if the service is rendered to him that he so richly deserves, emphasized Dr. Tucker.

THIRD DAY—MORNING SESSION

The Conference work, which occupied the opening hours of today, was the same as on yesterday, presided over by the same leaders. The conferences were preceded by a devotional service conducted by Bro. A. S. Johnston.

At the session last night the Secretary of the Convention was instructed to send Miss Juanita Byrd in Shanghai, China, a cablegram of greeting and continued interest. The secretary at this morning's session read a reply to the cablegram citing Phil. 3:3-5.

In the adoption of the report of the Nominating Committee the following officers for the ensuing year were chosen:

President, Bro. D. A. McCall, Jackson; Vice-President, Bro. George James, Vicksburg; Recording Secretary, Bro. W. L. Compere, Laurel.

Vicksburg was selected as the place of the next Convention.

"Reaching the Masses" was helpfully discussed by Bro. J. N. Barnett of Nashville and one of the Conference directors. It was an earnest plea to use all the Sunday School forces to reach the lost multitudes. Three things were emphasized as essentials in carrying out this task. First, the right motive, which is a consciousness that the multitudes are lost; second, a consuming love for the lost; and third, a willingness to suffer and even die.

This splendid message was followed by Dr. J. Powell Tucker with the fourth of his series of messages on the Mt. Carmel scene: "And when the people saw it they fell on their faces and said, the Lord he is God, the Lord he is God". It was a recital of the test at Mt. Carmel between God's prophet and those of Baal. The great need, in this age of false prophets and doctrines in making known to the multitude of lost men the love of God, is the faith of the true prophet, was stressed by Dr. Tucker.

THE AFTERNOON SESSION OF THE THIRD DAY

After the song and devotional service in which Mr. and Mrs. Lowrey Cooper rendered "One Day" as a duet greatly to the delight of all. Dr. H. L. Grice, Superintendent of Daily Vacation Bible School Work with the Sunday School Board in Nashville, brought a helpful message on "More

Bible Study". One means of wider and deeper study of the Bible is in a D. V. B. S., which is a comparatively new department of the Sunday School work but which is growing and its usefulness more and more recognized by the Sunday School leaders. A number have already been held in the state and more are being arranged for the vacation of the coming Summer.

Bro. J. C. Barnhill proved a fitting substitute on the program for Bro. B. R. Lakin, the only absentee among the speakers. Bro. Barnhill discussed "Winning the Lost".

A fitting climax and sequel to the preceding discussions was that of Bro. J. E. Wills on "Directing the Saved".

THE EVENING SESSION OF THE THIRD DAY

A pipe organ recital was given at the opening of this session by Mrs. C. F. Baltzer, of the Methodist Church, in which the sessions of the Convention are being held, which was greatly enjoyed.

A quartette from Walnut Grove in this county rendered a number in the song service which delighted everyone.

A feature of the Convention's program that always enlists interest is the awarding of the banners for attained proficiency.

The Junior and Intermediate Banners were both won by Beaumont; the Senior Banner by Toomsaba; the Adult Banner by Oxford; the Poster Banner by Drew; Best Idea Banner by Woman's College Union; the College Banner by Blue Mountain; the Mileage Banner by Greenville; the Associational Banner by Lauderdale County; the Organized Class Banner by Morton.

The last message of Dr. Tucker was from 2nd Cor. 2:14. It was a strong proclamation of the triumph of Christ and that God is leading us into the train of this triumph. It was an encouraging message in view of the forces in the world seeking to get the victory over the followers of the Christ.

The message closed what was acclaimed on every hand a really great Convention. Not the largest by reason of the remoteness of the meeting place but a spirituality pervaded that is seldom experienced in the large gatherings, and all the addresses were of a high order.

THE CONVENTION AND THE FINANCIAL SUPPORT OF OUR COLLEGES

There is much said in the Record of March 20 seemingly trying to prove that the Convention has definitely committed itself to provide \$25,000 annually to current support of three of our Colleges. There is no use wasting time giving proof of something which is not denied.

I suppose there is no attendant on the regular sessions of the Convention who will deny that the Convention promised the Colleges all that those who are charged with their administration claim.

I suppose all will admit that these promises were made in good faith.

The members of the Convention not only made the promises in good faith but were glad to make them.

I suppose no one will deny that those charged with the administration of the affairs of the Colleges projected their plans in accordance with said promises and had a perfect right to expect these promises to be fulfilled to the very letter.

Having said the above, let us face some facts. First: When the promises referred to above were made the amount coming to Christian Education was around \$90,000.00 and the members of the Convention expected this amount to increase rather than decrease each year.

The amount now coming to Christian Education from the Cooperative Program is less than \$60,000.00. Sixty thousand will not do the work of \$90,000. Had the amount remained anywhere near \$90,000.00 we would not be confronted with our present embarrassing situation.

Second: When the receipts from the Cooperative Program were \$35,000.00 short of the amount necessary to meet our obligation to the Colleges the Convention, realizing the sacredness of its promises, instructed the Education Commission

to borrow the said amount and redeem its pledge.

The hope was that the amount allotted to Christian Education would go back to \$90,000.00.

On the other hand, receipts fell off so that it became necessary for the Convention to instruct the Education Commission to increase its indebtedness to \$65,000.00, all because the Convention felt that its promises to the Colleges should be kept.

The following year the receipts were still further short of the amount necessary to fulfill our promises to the Colleges. The Convention, moved by its sense of duty to fulfill its promises, instructed the Education Commission to increase its indebtedness to \$85,000.00 and continue to fulfill its promise to the Colleges.

In the face of all this, surely no one can say that the Convention has been indifferent to its promises.

Third: Pay day came.

Those who loaned the money said they not only would not lend any more but the money already borrowed must be paid. Under the circumstances the Convention authorized that a Campaign be launched to raise the money. One of the best organized campaigns I was ever in was put on, headed by one of the most popular, hard-working men in our Baptist brotherhood.

Less than half of the necessary amount was raised.

We had to pay our creditors what we could and promise them all the receipts to Christian Education up to April 1st in order to get them to renew the note for the balance.

Fourth: The Education Commission is not sitting on the lid of a full treasury repudiating its obligation to the Colleges.

On the other hand, it is sorrowing over an empty treasury, with no authority to borrow, and no credit even if we had the authority to borrow.

Fifth: If the amount to Christian Education this Convention year is no more than we can reasonably expect, it will be about \$6,000.00 short of enough to retire maturing bonds and pay interest on bonds and debts, with not a penny for current support of our Colleges.

This is distressing, but facts nevertheless.

In conclusion, let me beg that no one be charged with acting in bad faith. The Convention acted in good faith in making promises to our Colleges.

To be faithful to those promises the Convention authorized the borrowing of money to the very limit. The hopes of the Convention that the churches would give larger sums to the Cooperative Program and in special campaigns for Christian Education money have not been realized.

What can be done under the circumstances, will be thoughts for another article. —J. W. Lee.

—BR—

WHERE THE WORLD-CURRENTS MEET

"The trade between North and South America, the traffic between the Atlantic and the Pacific Oceans and the migration of white people into warm countries are three inevitable world-currents that are running together in the Gulf of Mexico and the Caribbean Sea. Nothing can now stay the forces which are making these midwaters of the Western Hemisphere the center of the world."—Walt N. Johnson.

Standing in the surge of the world-currents of a new age, the Baptist Bible Institute proclaims the changeless gospel of the changeless Christ.

Shall this great missionary institution be kept here and strengthened, or shall we sell our Baptist birthright to Romanism?

—W. W. Hamilton.

Baptist Bible Institute, New Orleans.

—BR—

T. S. Doty, of Winona, Miss., who has had five Summers experience conducting singing for evangelistic meetings, will be available for meetings again this Summer beginning June 1st.

—BR—

William Wistar Hamilton III is the name of the very young man who made his appearance in the Baptist Hospital in New Orleans. His father and grandfather are well known Baptist preachers in that city.

AN OLD TESTAMENT VERSE

By James E. Dean

—o—
 "And the sun stood still, and the moon stayed,
 Until the nation had avenged themselves of their
 enemies.
 Is not this written in the book of Jashar?" (Josh.
 10:13).

This verse ought to be sufficient to convince
 any man that the Bible is not written to teach
 natural science. It is quite certain that Joshua
 believed that the sun moves, but we who are
 convinced that the sun is the fixed center of our
 universe appreciate Joshua none the less because
 he was unacquainted with modern science.

But what about the book of Jashar? We know
 nothing else about it except that it is again
 quoted in II Sam. 1:18, where David's song of
 the bow is copied from it. This is one of the lost
 books of the Jews, of which several are men-
 tioned in the Bible. They cannot with any ac-
 curacy be called lost books of the Bible, because
 the Hebrew Bible is a selection made by the Jews
 themselves from their national literature. They
 selected and preserved for posterity what they
 considered the very cream of all their literature,
 and so no one can rightly call these omitted books
 lost books of the Bible. We may regret their
 loss, and if it were possible to recover them they
 might be of great value to us in interpreting the
 literature that has been preserved. But we
 may be quite sure that what has disappeared was
 altogether of secondary importance. We reach
 this conclusion by a comparison of our sacred
 books with the books of the Apocrypha preserved
 to us by the Greeks in their Septuagint (and in
 the Catholic Bible). These Apocryphal books
 were certainly written by Jews even though most
 of them were not, it seems, composed originally
 in Hebrew.

Among the lost books of the ancient Hebrews
 are also mentioned the book of the Wars of Je-
 hovah, Num. 21:14. This book and the book of
 Jashar seem to have been composed of popular
 poetry, for the selections appearing in our Bible
 are poetical. The books of Kings often refer to
 the book of the chronicles of the kings of Judah
 (I Kings 15:7,23; 22:45, etc.) and to the book
 of the chronicles of the kings of Israel (I Kings
 15:31; 16:5, 14 20, 27). The Chronicler seems
 to refer to both sets of original chronicles under
 the combined title of the book of the kings of
 Judah and Israel (II Chron. 16:11; 25:26; 27:7,
 etc.). The history of Samuel, the history of Na-
 than, and the history of Gad are mentioned in I
 Chron. 29:29. The prophecy of Ahijah and the
 visions of Iddo are cited in II Chr. 9:29; the his-
 tory of Shemaiah and the history of Iddo in II
 Chr. 12:15. The history of Jehu is cited in II
 Chr. 20:34, and a writing of Isaiah not otherwise
 known in II Chr. 26:22. The history of Hozai or
 of the seers is mentioned in II Chr. 33:19. I Chr.
 27:24 mentions the chronicles of David, and I
 Kings 11:41 the book of the Acts of Solomon.
 Baptist Bible Institute, New Orleans.

—BR—
 Southern Baptist Sanatorium, El Paso, Texas,
 needs a Baptist doctor who can handle the lab-
 oratory work and make calls on patients and
 who can afford to work for a small salary and
 live in the Sanatorium.

I shall thank anyone who can put me in touch
 with such a physician.

—H. F. Vermillion.

—BR—
 The editor is spending this week on the coast,
 but expects to be back in the office with business
 as usual from now on.

—BR—
 The Christian Advocate speaking of the prob-
 lems of an editor says of some things sent to
 him for publication, "Many an article, if printed
 as received, would disgrace the writer for life."

—BR—
 The editor is deeply appreciative of the kind
 things said about him by other editors during
 his recent illness. They are beloved brethren
 whose fellowship we deeply cherish and we felt
 a great loss that we were deprived for a time
 of reading all they had to say.

THE VALUE OF BELIEF IN IMMORTALITY

By H. H. Smith

—o—
 In Dr. Snowden's splendid book, "Can We Be-
 lieve in Immortality?" there is an interesting
 chapter on "The Pragmatic Value of Belief in
 Immortality." The chapter was perhaps sug-
 gested by Dr. Leuba's book on "The Belief in
 God and Immortality." Among other things this
 wise doctor is quoted as saying: "The modern
 belief in immortality costs more than it is worth.
 . . . Its disappearance from among the most
 civilized nations would be, on the whole, a gain.
 . . . It would be difficult to evaluate the harm
 done to humanity in the past by the conviction
 that the real destination of man is the world to
 come."

The true Christian does not live for one world,
 but for two, the present world and the world to
 come, and belief in immortality has had a most
 salutary effect upon mankind. "Men have died
 for it. And countless millions have been sus-
 tained by it through temptations, trials, sorrows,
 through all the tragedies and blood and tears of
 this world and have died triumphantly in its hope.
 Literally this faith in multitudes of believers has
 abolished all fear of death and turned this last
 great enemy into an angel of light to bear them
 home." Dr. Snowden cites the case of the late
 F. W. Myers, a man who seems to have had a
 firm conviction of immortality after considerable
 struggle. As a result of this conviction, William
 James says: "Myers' character grew stronger
 in every particular. . . . Brought up on litera-
 ture and sentiment, something of a courtier, pas-
 sionate, disdainful, and impatient naturally, he
 was made over again from the day when he took
 up psychical research seriously. He became
 learned in science, circumspect, democratic in
 sympathy, endlessly patient, and above all, hap-
 py. The fortitude of his last hours touched the
 heroic, so completely were the atrocious suffer-
 ings of his body cast into insignificance by his
 interest in the cause he lived for. When a man's
 pursuit gradually makes his face grow hand-
 some, you may be sure it is a worthy one. . . .
 Myers kept growing ever handsomer and stronger
 looking."

Another interesting illustration of the same
 truth is found in the great scientist, Louis Pas-
 teur: "Absorbed as he was in his daily task, he
 yet carried in himself a constant aspiration to-
 wards the Ideal, a deep conviction of the reality
 of the Infinite and a trustful acquiescence in the
 mystery of the universe. . . . Absolute faith in
 God and in eternity, and a conviction that the
 power for good given to us in this world will
 be continued beyond it, were feelings which per-
 vaded his whole life."

The responsibility that immortality lays on the
 individual is well summed up by Dr. Slattery in
 these words: "Immortality throws upon the in-
 dividual at least four commanding responsibil-
 ities: the responsibility to be master of himself
 in all temptations; the responsibility to be cour-
 ageous in all the hard places of experience; the
 responsibility to detach himself from the mere
 things of life; and the responsibility to buckle
 to himself a task so great that only eternity is long
 enough to complete it. If he fulfills these re-
 sponsibilities he has already passed from death
 into the endless life. He already stands firmly in
 the high and beautiful country of immortality."

It is the firm conviction that man is an im-
 mortal spirit capable of infinite joy or sorrow
 in the world to come that has led multitudes
 to conquer self and become helpers of their fel-
 low-men. It has led thousands of men and wom-
 en to renounce a life of ease and pleasure and
 suffer persecutions and perils to carry the Gospel
 beyond the seas. In a missionary journal before
 me is the picture of a fair young lady holding in
 her arms a black infant child. In her belief in
 the infinite worth of the human soul she delights
 to minister to these benighted souls. It is such
 a faith in immortality that caused a modern
 missionary to say at a Convention: "In my la-
 bors for my Lord I have sometimes been com-
 pelled to eat the flesh of the rhinoceros and ants,

but I'll go back and do it again for the joy of
 proclaiming the Gospel of Christ." Was it not
 such a faith in immortality that impelled James
 Chalmers to say: "Recall the twenty-one years,
 give me back all its experiences; give me its ship-
 wrecks, give me its standings in the face of death,
 give it to me surrounded with savages with spears
 and clubs knocking me to the ground; give it me
 back and I will still be your missionary."

Ashland, Va.

A CORRECTION

—o—
 In the first issue of the Baptist Convention
 Bulletin, Columbia Church was credited with \$2,-
 640.00 for 1929. In the second issue showing
 churches which gave \$1,000.00 and more, for some
 unknown reason Columbia Church was left out
 and Canton Church, which gave \$2,237.41 for
 1929, received Columbia's credit.

MORE THAN CONQUEROR

By J. E. Gwatkin

—o—
 Though earthly joys all fade away
 And days and nights are passed in pain,
 There yet shall dawn a brighter day;
 The sun that set shall rise again.

Though trusted ones have traitors turned
 And friends have failed in hours of need;
 The fires which then so fiercely burned
 The fettered soul has only freed.

Though ends in view were ne'er attained
 And hope's ambitions shattered lie;
 The storm, the while it blew and rained,
 But served to clear the cloudy sky.

Though life when drawing to its close
 Has been a constant sad surprise;
 'Tis good to face both fate and foes,
 Triumphant over all to rise.

No falsehood, loss, or sorrow here
 Can darken hope or hamper love;
 For faith shall banish every fear,
 When firmly fixed on God above.

So come then losses, sorrows, pain;
 Yea, hell your utmost fury send;
 Ye all shall storm my soul in vain;
 In heaven my winning race shall end.
 Baptist Bible Institute.

—BR—
 Dr. J. W. Cammack continues as president of
 the Southern Baptist Education Association.

—BR—
 Mississippians will welcome brother A. B.
 Weathersby back home. He becomes pastor at
 Tylertown.

—BR—
 Dr. Fr. P. Gaines, who went from the Missis-
 sippi A. and M. College to become president of
 Wake Forest College in North Carolina, now
 becomes president of Washington and Lee Uni-
 versity in Virginia. He got his wife in Mis-
 sissippi, a daughter of Dr. J. C. Robert.

—BR—
 Someone recently sent the editor a cartoon with
 the inscription "Pity Poor Russia," or words to
 that effect. It was to remind us of the hard
 time the churches in Russia are having because
 of the persecution they are now undergoing. But
 the picture showed a row of churches in the good
 old U. S. A. with the bells in all the towers on
 Sunday morning calling people to worship. The
 lower part of the picture was taken up with
 strings of automobiles hurrying off to the coun-
 try, and groups of men romping their way to the
 golf links. There is an important truth embodied
 in the picture, and it is this: Religion stands a
 better chance to survive in a land where Chris-
 tians are persecuted, than in one where church
 members are indifferent to religion and devoted
 to pleasure. Persecution does not hurt like ab-
 sorption in selfish pleasure. Paul stood a better
 chance in Philippi where they put him in jail
 than in Athens where they took him to the Areo-
 pagus.

Editorials

THE GOODNESS OF GOD

"Surely God is good to Israel, even to them that are upright in heart." "Surely goodness and mercy shall follow me all the days of my life, and I shall dwell in the house of the Lord forever." "I had fainted unless I had believed to see the goodness of the Lord in the land of the living."

For sometime back on this page appeared articles designed to make us think more about God, and to get better acquainted with Him. These were interrupted for a while and may not be resumed. But recent experiences have put it into our heart to say something about the goodness of God. Other attributes of God may seem to put him far from us. But when we think of his goodness he becomes very close to us and very personal with us.

True the goodness of God may and probably does most generally come to us or come into manifestation through the goodness of people. But these are people whose hearts the Lord has touched and who would disclaim any goodness on their part, but give all praise to Him who loves us and loosed us from our sins. Others become only the means through whom God makes known his goodness to us.

Goodness is possible only in a heart of love. Love transforms the one in whom it dwells. The love of God is shed abroad in our hearts through the Holy Spirit given to us. Kindness springs up in the Christian's heart, the attitude of friendliness, brotherliness, helpfulness; the desire to share the good, the longing to help somebody else. But all this in men is the poor expression of what God is feeling toward us and desiring to express to us. It is well if in any measure we can thus reflect the glory of Him that called us out of darkness into light.

The goodness of God toward us is so constant that we become unconscious of it except in times of great joy or of great distress. It is like the electric current that goes through our bodies, not felt except as it is broken or begins anew.

It takes experiences of this kind to enable us really to know God. If you will look up in your concordance the places in the Bible where the goodness of God is mentioned, you will probably find most of them born of deliverance from peril or some similar manifestation of the mercy of God.

In the psalm in which David says "Surely God is good to Israel" is an account of a dangerous road he had just been over. He says, "My feet had well nigh slipped." And then he recounts his experience. This was not one of physical suffering but of spiritual peril. He had drifted away from God. He had gotten into a critical and fault-finding attitude. He envied the man who paying no attention to God yet seemed to be always having a good time. He came to the place where he was ready to say "It has done me no good to try to live right." "In vain have I washed my hands in innocence." And all this because he had drifted away from God and his worship. But God in his mercy brought him back. And he breaks forth into song with, "Surely God is good to Israel, even to them that are upright in heart."

Well for us if day by day we can recount his mercies and forget not all his benefits. To do otherwise is to do injustice to God. Welcome sickness or distress if these shall furnish the opportunity to know God better than before. Many can say, In my distress I cried to the Lord, and many can add And the Lord hearkened and heard. Past experiences ought to teach us to say in confidence, Surely goodness and mercy shall follow me all the days of my life.

Rev. Warren P. Clark goes from Calvary Baptist Church, Ft. Smith, Arkansas, to Eureka Springs, First Church.

WHY SOME PEOPLE GO TO SUNDAY SCHOOL BUT NOT TO CHURCH

What is here said in answer to that question is gathered from many places and many people. The reasons given do not all apply to any one place, but some to one and others to others. It is a matter that many are studying about and some are working at seriously.

Probably the first reason that appears is the fact that everybody is working to get everybody else to go to Sunday School, and nobody is working to get people to go to church. This has come about naturally and unconsciously. It used to be that comparatively few people went to Sunday School, while it was the habit of the majority to go to church. So the pressure was put on to get folks to go to Sunday School. Everybody was urged to work at it. We got the habit of working to get people to go to Sunday School and the work has been fruitful. But no systematic campaign is put on to get people to go to church. Do we need such a campaign? Would it be well to gear up all our mechanical devices to fill the church pews on Sunday? Needn't answer that question till you have done a little thinking of your own. The preacher naturally feels some delicacy about going about urging people to come out and hear him preach; though a little mixing with the folks during the week makes a big difference in the number of hearers on Sunday.

Perhaps the most common reason given for not being at church is that "we are tired and can't stand two long services in succession." This reason would have more merit in it if it were made by the aged or infirm, but as a rule it is made by a bunch of huskies who look sufficiently athletic to command admiration, and by those who do not appear to over-exercise body or mind to get to church, or to get anything into their minds when they get there. But, of course, if the mind is weak or undeveloped, any mental effort at all might precipitate a nervous collapse. It does however, continue to be queer that people who can go through the grind of home work, or office work or any other sort of work for hours at a time during the week should faint at a two hour service on Sunday. Something must be done to develop their spiritual capacity.

It is possible that people may tire of a church service not because of its length, but because of the uninteresting character of it. It would be well if preachers, who are chiefly responsible for the church service, could seek sympathetically to know the wishes and needs of the people in the matter of church services. We are so accustomed to a set and fixed schedule or order of service that we find it difficult to vary from it. We not only have the same order or routine in our services, but it is easy for a preacher to fall into the habit of preaching the same kind of sermon every time. Maybe if we gave the people what they really need, they would not flock home after Sunday School. More than once have we felt sorry for boys sitting near the front who played with their fingers or girls making a vain effort to curl one another's hair while the preacher delivered his message over their heads, literally and figuratively to the older people sitting further back. We should have liked to see the fun of these little chickens scrambling for a tiny crumb thrown their way. We have graded lessons in the Sunday School providing instruction suitable for various ages in the different classes and departments. Maybe if we could grade our sermons down to the children's level, both old and young might come in from Sunday School to church to get a crumb. We who stand in the pulpit have some responsibility as to whether or not the Sunday School people will come in to church.

Another reason people go to Sunday School and not to church is that in Sunday School pretty nearly everybody has a chance to say something or do something. They feel that it is the people's service and everybody has a chance to take part. We were surprised sometime ago to hear an Episcopalian say that she did not like the service in a Baptist Church, because the people had no op-

portunity to participate. It shocked me because I thought we were the only original and Simon pure democrats, and thus our churches were the home of freedom. But she insisted that in a Baptist church the preacher did it all, with the possible exception of the congregational singing in which a small per cent of the congregation took part. Maybe, now, if we encouraged them to have a larger show in our church services it would help. Anyway, they seem to like the chance in Sunday School. Again this brings up the question of variety in the service, the effort to get rid of sameness.

But there is a sense in which people want something different in a church service from what they get in Sunday School. They are not for the same purpose. If they were there would be no use in having both. The primary emphasis in Sunday School is of necessity on instruction. They are there to learn, to be taught, to enlarge their knowledge of the Bible. Other things are incidental or secondary. But in a church service it is not so. To be sure the element of teaching ought never to be absent. But the primary purpose is the inspiration which comes from a fresh contact with God. In other places we gather stones and build the altar and gather the wood upon it. But here the fire comes down on the sacrifice. The glory of God should appear in the temple. We do not go to church primarily to study; we are there to see the Invisible, to meet God. If the people knew, even the children that they would have the light of the knowledge of the glory of God which is in the face of Jesus Christ to shine upon their hearts in the church service they would not go home, nor frolic on the streets after Sunday School.

Not all the reasons are given here, there are many others which you will get from the lips of those who tell you why they do not go to church. But maybe this will set us to thinking and we shall get a sense of responsibility in this matter. It may be that if we seek earnestly to find and provide what the people need, we shall find the people turning with eager hearts to the church service. It used to be that the crowd was at church and the remnant at Sunday School. Now there are few of our active churches which have as many people at church as at Sunday School. Some do not have more than half. There must be a reason. And we do well to find it and fortify the weak places.

THE CASE FOR PROHIBITION

The country has been watching pretty closely the duel between wets and drys staged in Congress for the past few weeks. There was never any special anxiety as to the outcome among informed prohibitionists, for enough was known as to the value of prohibition, the attitude of the majority in Congress and the people generally to assure them that the law was not in danger of being changed. But it is always an interesting fight, and the course of righteousness is always better off for a fight in the open. Just keep up the fight.

It becomes increasingly plain that it is a choice between prohibition and the open saloon. All this talk about modification is the poorest sort of camouflage. As Mr. Wickersham said the opening of the door to light wines and beer does not satisfy people who drink. Our troubles are not with light wines and beer. Nobody is arrested for selling them. The people who are clamoring for light wines merely want the door open for whiskey.

And it becomes more and more evident from what has come to light in this investigation that the cry for governmental control and sale is the merest humbuggery. A well known candidate for high office in these United States made the plea for government control. Shortly before becoming a candidate he had expressed a wish for the return of the saloon where he could put his foot on the brass rail and blow the foam from the schooner. We pretty generally understand one another in this country in spite of the efforts at deception.

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Another thing that is becoming clear by this inquiry in Congress is that the people who make an ado about the bad way in which the law is being violated are the ones who are violating the law. Some of those who testify for the wets plainly admit it. It becomes easy for them to imagine that everybody is violating the law and the habit of gross exaggeration becomes fixed on them.

It is interesting to notice the war of words between two "bishops" who hold opposite views on prohibition. The dry bishop more than intimated that those who opposed prohibition did so because they loved the taste of liquor and if reports are true, he didn't miss his shot even when he aimed at an ecclesiastical target. There are only two reasons for opposing prohibition; it is either appetite or money.

It was clearly shown that big business men, manufacturers and employers of large bodies of men, think that the return to liquor in any form would bring ruin to their business. Mr. Ford, among others, says he would be ready to go out of business if liquor should return.

And as to enforcement, Mr. Wickersham, chairman of the commission appointed by Mr. Hoover to study law enforcement, said, after months of study of the situation that one of the most careful men on his commission reports that the prohibition law is being enforced better than any other federal law. This ought to shut the mouths of those who have been saying that the law cannot be enforced. We are getting on right well and are going to do better. Praise the Lord, and keep your eyes open and hands busy.

—BR—

Pastor H. L. Martin, of Lexington, is to have Dr. J. W. Mayfield, of McComb, with him in a meeting beginning April 7.

John H. Buchanan, of the First Church, Eldorado, Ark., is to preach the baccalaureate sermon of Dodd Chapel, Shreveport, La., Sunday, June 8.

Dr. H. W. Virgin, of Southside Church, Chicago, will assist Pastor S. G. Posey in a meeting in Coliseum Church, New Orleans. Dr. Virgin was reared in New Orleans.

To the friends who have expressed interest in the editor's health he is glad to say that his progress has been uninterrupted and most satisfactory, for which he is deeply grateful.

This issue of March 27 is the last issue in this month. All subscriptions not renewed promptly will be taken from the mailing list. Please send in your renewal so that you will not miss an issue of the Record.

If your church subscriptions expire this month and you have not yet sent in your renewal list, advise us by return mail the wishes of the church in this matter, otherwise all subscriptions will be taken from the mailing list after this week's issue.

Mississippi Baptists should be well represented in the Southern Baptist Convention meeting in New Orleans in May. It is near by and the railroad schedules are convenient, and there are good roads for automobiles. Dr. John A. Huff, pastor First Baptist Church, is general chairman. Write him and arrange for your room, or write to the hotel.

The announcement of the resignation of Dr. W. T. Lowrey as president of Clarke College was received with much regret, but without surprise. He has had more extended experience as college president than almost any man in Mississippi, and his friends believed that with a fair opportunity he would be able to work out the problems of Clarke College. A good work has been done in a short time, but Dr. Lowrey believed the situation could only be cleared by lightening the expense account. So in a fine spirit he proposes to retire, and believes that those who remain are able to carry on the work. It is probable that he will enter the pastorate. For the larger part of the time he has been in school work, he has preached regularly.

During the war days Henry Ford took a pledge with Woodrow Wilson to read the Bible every day. In order to keep that pledge he has a Bible in every room in his house.

A negro paper, published in Nashville, Tenn., the National Baptist Voices, has the largest circulation of any Baptist paper in the world. The circulation numbers 30,869.

Plans are under way for the world convention of the Women's Christian Temperance Union to be opened in Toronto on June 1st. Delegates from fifty-three nations are expected to attend.

Pastor W. A. McComb says the Byrd-Williams evangelistic campaign in First Church, Gulfport, is believed by some of the oldest members to be the most satisfactory in the history of the church. "Quite a number of new members both by baptism and letter, but the greatest benefit was in enlisting and developing the membership. Brother Byrd did some gospel preaching in the power of the Holy Spirit. We thank God and take courage."

Recently in Des Moines, Iowa, a Disciples Baptist Conference was held. One who was present says, "The purpose of the conference was not union." And yet this is given as a part of the findings committee: "It is further recommended that in communities where there is a Baptist Church but no Disciples Church that the Disciples make their home in the Baptist Church; and in communities where there is a Disciples Church but no Baptist Church that Baptists make their home in the Disciples Church, etc." This language is vague and susceptible of various interpretations. And the whole thing seems contradictory of the claim that no union is sought. We suggest that frankness and a clear apprehension and statement of one's purposes is a very desirable quality in Christians of whatever name. It is well known that efforts are being made to unite these two groups.

—BR—

Singer D. Curtis Hall writes:

"I have just closed a good meeting with Pastor N. R. Stone and the Whitfield Memorial Church here in Pensacola, Fla. The meeting resulted in 12 additions to the church and a launching of a greater program for the Master's glory.

Brother Stone came to this church the middle of January and already is doing a great constructive work and the people are following his leadership in a fine way.

April 2-11 I will be in a meeting with Pastor Cobb and the Lyon, Miss., church. I have an open date the last two weeks of April. (Box 1006, Mobile, Ala.)"

—BR—

GRENADA, MISS.

The First Baptist Church of Grenada is anticipating great results from its revival which is to begin Sunday, April 6th, and the members of the congregation plan to make it county-wide in their efforts to bring souls to God. Dr. J. L. Hill of Nashville, Tenn., Editorial Secretary of Baptist Literature and a man known all over the country in Baptist circles, is to do the preaching. Theo. Farr, of Birmingham, who has charge of the second largest choir in the Alabama city, is to direct the music for the revival. Services will be held twice daily, at 10 a. m. and 7:30 p. m., during the meeting which is to close Tuesday night, April 14.

—BR—

SUNDAY SCHOOL ATTENDANCE MAR. 23	
Collins Church	145
Collection	\$7.02
Gulfport, First Church	465
Collection	\$138.52
Holly Springs Church	159
Jackson, First Church	752
Jackson, Calvary Church	835
Jackson, Griffith Mem.	323
Jackson, Parkway Church	183
Meridian, First Church	747
Collection	\$44.30
Okolona Church	237
Collection	11.99
Waynesboro Church	205

APRIL OUR GREATEST MONTH

—O—

This will reach the reader before the last Sunday in March which is the time for the special Home Mission offering, which offering, according to the action of the State Convention, will be credited to the churches for the Cooperative Program. We should appreciate it if the Sunday Schools would send in their offerings in time for them to reach the State Board office Monday, March 31st, to swell the March receipts, which at present are ahead of the receipts for March a year ago. Let us continue to cause the tide to rise. This will re-invigorate for the April campaign.

For many years April has been the greatest month of the year for contributing towards the financing of the Kingdom work, due in part to the meeting of the Southern Baptist Convention in May preceded by the closing of the books of the Southern Baptist Convention agencies on April 30th.

The chill of the winter months always interferes with our giving. Spring opens up and with it a desire to make up for lost time. April is the month of flowers and sunshine.

When April comes, the membership of our churches have gotten away from the settlement of debts which come at the close of the old and the beginning of the new year. Tax paying is over and satisfaction of creditors has been made.

In beginning the new year, there is a desire on the part of His consecrated people to provide for the Lord's work. No one would think of making his plans for the year without making provision for the Saviour's cause. As a matter of fact, He would have us in our plans seek first God's Kingdom and God's righteousness.

Another incentive for making our gifts large in April is that Easter usually comes in this month. Our thoughts are to some degree saddened by a return visit to the Cross. On the other hand, they are gladdened by the thought of an empty tomb and a resurrected and ever living Christ. We are again reminded that He loved us and gave Himself up for us, having made the supreme sacrifice. The Cross stands for the greatest gift and sacrifice in universe, God giving and Christ giving for a whole world. It is only becoming in us to follow in the steps of our Lord by bringing our largest gifts.

Finally, our denominational treasuries are usually most depleted at this season of the year. This is true at present with practically every treasury of which we have any knowledge. It is possible, however, for the gifts during April to replenish our treasuries and enable us to carry the work on successfully through the lean months of summer. To do this, every church should begin with the first Sunday in April and continue through the last Sunday and have the offerings in the Board office not later than Wednesday, April 30th.

—R. B. Gunter,
Corresponding Secretary.

—BR—

The use of hymns in public worship is now a regular and recognized part of all non-Catholic churches. A large part of the devotional element would be lost to us without our great hymns. But we venture to suggest that we are losing vastly in our religious life by not making use of these hymns in our personal and private devotions. Public worship will certainly become hollow and formal unless there is private worship to support and vitalize it. Public prayer is not so important as secret prayer. For the same reason the use of Christian hymns for private worship is necessary to preserve them for cultivating real devotion and prevent the use of them in public from becoming merely mechanical. To say the best of it we are much more apt to be sincere in our use of songs in private than in public. It will be well if we can get back to the use of hymns in our family devotions, and for men and women to go about their daily tasks as much as possible "singing and making melody in their hearts unto the Lord."

NOTES: GENERAL AND LOCAL

By J. H. Rushbrooke, M.A., D.D.,

General Secretary, Baptist World Alliance.

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London Conference on Naval Disarmament.

Christian people in England are deeply stirred by the great moral and human issues raised at this Conference. All denominations have issued appeals for continuous prayer that the conference may promote world-peace. It is well to remember that Baptists have a special interest in this matter. We represent a world-wide fellowship. In everyone of the nations and Dominions represented in London our fellow-Baptists are found. War would hurl them one against another in fratricidal strife. That would be reason enough to arouse among us dread and hatred of war; but there are still deeper and larger considerations. We are a world-fellowship, bearing testimony on behalf of the Lord Jesus Christ to the ends of the earth. We shall not utter his message in its fullness unless in His name we call the peoples to live in a brotherhood of justice and good-will.

Latin American Baptist Convention.

Correspondence reaching me from South America indicates the widening interest which this approaching event has aroused. Baptists throughout the world scarcely realize that there has grown up, in a Latin Roman Catholic country—Brazil, and in the course of little more than a generation, a Baptist Convention that is numerically stronger than any group in Africa, stronger than the Baptist Union of Australia, and stronger than seven eighths of the National Unions in Europe. The missionary agency chiefly concerned in Brazil has been the Foreign Mission Board of the Southern Convention, whose Executive Secretary, Dr. T. B. Ray, will be one of the "guests of honor" at Rio during the Latin-American Convention. The other guests are Dr. George W. Truett, who is to preach several times, and myself, as the special representative of the Baptist World Alliance.

Jubilee of the National Baptist Convention.

The National Baptist Convention celebrates its Jubilee in Chicago August 14 to 25 this year. It was formed in 1880 at a meeting of 151 delegates. Three of these are still living—the Rev. J. M. Armistead, Rev. T. L. Jordan and Mrs. D. B. Pettiford.

Baptism on the Film.

A member of our Alliance Executive telephoned me on a recent Saturday morning that a "burlesque" representation of baptism was included in a film now being shown publicly. I set out to see for myself. The film turned out to be a "talkie" in which the actor (an ex-Baptist minister) solemnly recites the time-honoured baptismal formula with the Triune Name. The actual immersion was so performed as to provoke the merriment of the crowd that filled the theatre. I immediately forwarded a protest to the manager, and also wrote to the British Board of Film Censors. My action received the support of the members of the Alliance Executive residing in England, as well as of the British Baptist Union and Missionary Society. The film had already been certified by the Board of Censors—undoubtedly through some oversight; but the President of the Board granted me an interview upon the whole subject, and to this Mr. Aubrey, the Secretary of the British Baptist Union, was also invited. I thankfully record that the British Censors are evidently eager to avoid wounding religious susceptibilities. "Cuts" are to be made in this particular film if it continues to be exhibited in England; and the Board will adopt the general rule that restrictions already applied to the filming of the Lord's Supper are also to be applied in the case of Baptism. I tell the story in these notes in order to impress upon my brethren the need of vigilance in these matters. We cannot allow a sacred ordinance to serve the ends of vulgar amusement. Roman Catholics would be promptly in arms if the "Mass" were so treated.

Persecution in Russia: Prayer and Protest Spreading.

It is natural that the Baptist denomination, which, with the Lutherans and Mennonites, is one of the three Evangelical bodies strongly represented outside as well as inside Russia, should have been foremost in appealing for prayer throughout the world on behalf of the persecuted Christians in that land. The action which the Executive Committee of the Baptist World Alliance took in May 1929 has found general approval, and in all parts of the earth "World Alliance Sunday" was this year observed as a day of supplication on behalf of Russia.

Meanwhile, public opinion in many European countries, and especially in Great Britain, has been seriously disturbed as the facts have been more generally known. In England a vigorous agitation—unhappily not disconnected from political issues—was initiated at the close of last year through the influence of the "Morning Post" newspaper. Before long the political element receded into the background, and the movement became in the main an unofficial "Christian Protest." Our readers are aware that at a later stage the Pope has intervened and fixed March 19th as a special occasion for intercession by Roman Catholics. The Anglican hierarchy has also acted, and the Archbishops of Canterbury and York have fixed Sunday March 16th as a day of intercession.

Since the Baptist World Alliance has appealed for "continuous and united prayer" on behalf of the sufferers in Russia, there is every reason for our people to observe both these days and indeed every other day. We cannot but believe that world-wide prayer and the united expression of the moral judgment of mankind must needs secure amelioration.

—BR—

BAPTISTS AND CHRISTIAN UNITY

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The Christian Century of Chicago had an editorial sometime ago on "Baptists and Christian Unity." Originally an organ of the Disciples, the Christian Century has become the mouth-piece of Modernism. We read it regularly because we want to keep in touch with what men who hold views divergent from those cherished by Baptists are saying and doing. Editor Clayton C. Morrison has rendered notable service in his propaganda for the outlawry of war. He has faithfully insisted, too, on the application of the teaching of Christ to all human relationships.

But the Christian Century is obsessed with the thought of organic Christian union, and Baptists are read a lecture because they do not readily accept the Century's program arranged to that end. The Baptist position with reference to Christian union is stated clearly and, for the most part, correctly. But the Century does not grant the major premise on which Baptists reach their conclusions not to enter into organic union with other denominations. The teaching that there is a pattern church for us in the New Testament is rejected by the Century. To quote: "The movement for unity has arisen in the atmosphere of freedom from old controversies which modern scholarship is creating in the churches. We are being compelled to think of church organization in the terms of a new dimension. The old presupposition of a pattern church set forth in the New Testament is disappearing. . . . With the fading out of a pattern church in the New Testament, the pattern baptism, too, fades out. And with it goes the illusion that one is specially 'loyal' to Christ who submits to immersion."

Which, being interpreted, means that the Century believes that this modern age has outgrown parts of the New Testament. That is one of the greatest troubles with the new age. It regards the New Testament, much of it, as obsolete. With certain types of modern scholarship, which the Century has in mind, some other things than the pattern of a New Testament church have "faded out." The Blood has "faded out." And why not? If we do not accept all that the New Testament teaches, why accept any part of it that does not appeal to the "new world" which after all is the same old world God has had to

deal with since the days of Adam?

The Century makes light of the doctrine of a regenerate church membership: "The doctrine of a regenerate church membership goes very well as long as you keep it abstract, but when you undertake to test it by concrete comparison there is nothing in it—that is, there is nothing in it except the boldest pharisaism." This argument, if applied all along the line, will do away with the Sermon on the Mount and the thirteenth chapter of First Corinthians. If we cannot always measure up to a New Testament doctrine, do away with it! Why have ideals if we do not live up to them? Why let the plain New Testament doctrine of a regenerate church membership stand in the way of Christian union, if any unregenerate people get into Baptist churches? We do not deny that there are some unregenerate men and women who are members of Baptist churches. But we are not going to throw on the scrap-heap the doctrine of a regenerate church membership because we do not fully live up to it. Nor will we discard any other.

Let the Century's program be carried out,—let us disregard the New Testament teaching of regenerate church membership and of a pattern church and of a pattern baptism, and join up with all people who are Christian in name, with those who believe in baptismal regeneration, with those who deny the deity of Jesus, with those who do not accept the Blood atonement,—and we are headed straight for doom. The editor of the Century does not seem to realize it, but in insisting that all faiths get together and eliminate everything on which they do not agree, he is undermining the foundations of Christian civilization. Things that endure are built on convictions and not on compromise. We may not live up to all the New Testament, but we are going to keep it all as our pattern.

There is something else of which the editor of Christian Century fails to take account—Conscience. If today, by some magical process, all denominations could be merged into one, tomorrow men would follow their conscience and say: "We must obey God rather than men." That has been true in the past; it will be true for the future. Around the world are men and women who got hold of a New Testament and broke with the established order. In ages past believers suffered persecution and endured martyrdom as they followed the dictates of a conscience aroused by reading the New Testament. There is no place whatever in the Christian Century's program for Martin Luther and Hubmaier and Zwingli; for John Calvin and John Knox; for our fathers who suffered in colonial jails for their faith; nor for Rumanian Baptists.

"Faith of our fathers, living still;

In spite of dungeons, fire and sword,

Oh, how our hearts beat high with joy,

When—e'er we hear that glorious word—

Faith of our fathers, Holy faith,

We will be true to thee till death."

The Century editor makes this statement: "Baptists have never shown any more zeal in defending the supreme right of conscience where it was the conscience of others that was being invaded than have other Christians." In this he errs. We do not need to go further back than two years to disprove this statement. The Baptists of the world brought to bear on the government of Rumania such pressure of opinion in behalf of all religious minorities, not Baptists alone, that restrictions as to worship were relaxed and a large degree of religious liberty was granted. It is a well-established fact that the Baptists of Virginia were the pioneers in contending for the right of all men to worship God according to the dictates of their own consciences, and the first amendment to the Constitution of the United States was put there largely on the insistence of Baptists.

Baptists believe in Christian unity—spiritual, not organic. We rejoice to clasp hands with men anywhere, whatever their race or color, and call them brethren, of whatever their race or color, and call them brethren, if they have in their hearts an experience of salvation by grace

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through faith in Jesus Christ who died for us that He might bring us to God. That is a million miles nearer the kingdom of Heaven than an organic union which would require men to sacrifice their conscientious convictions, and would merge into one organization men who hold all sorts of beliefs. It simply won't work that way. Real Christian unity cometh not with observation. The more men of the Christian Century school insist on organic Christian union, the farther we shall be from a true Christian unity.—Baptist Messenger.

—BR—

HILAIRE BELLOC'S LUMINOUS EXPOSITION OF PAPAL CLAIMS

—O—

The Atlantic Monthly for March, falling into the vogue of "cooperative thinking" has given to Messrs. Charles C. Marshall and Hilaire Belloc opportunity to discuss pro and con the attitude of the Catholic church (so Mr. Belloc prefers to call it) toward the state. Questions raised are fundamental. Does the Catholic church claim the right in theory and in practice to punish and even to destroy other bodies and persons in disagreement with it? The answer of Mr. Belloc is unequivocal. In brief, it is that in a society dominantly non-Catholic "long established and traditional" the Catholic church neither claims nor attempts to exercise such right but in a "Catholic society" it claims the right to use any means including force to prevent a disruption of that society.

That is, the Catholic church claims the right always and everywhere to seek to transform a non-Catholic to a Catholic society by means of conversion, but it denies the right of non-Catholics to seek in the same way to transform a Catholic society to a non-Catholic one. The means to be used in any case must be determined by the Catholic church's own sense of justice and expediency. Under existing conditions in the United States, for instance, its principles forbid it to employ force. Reasons are obvious. But it is bound to do whatever it can do by expedient means for the conversion of the United States to Catholicism, and if ever the United States should become a Catholic country, then it would be equally the duty of the Catholic to prevent by any expedient means all efforts to convert the country from a Catholic to a non-Catholic social order and discipline. Thus it claims freedom of teaching for itself as a right always and everywhere, but, whatever it may concede as a privilege under given circumstances, it denies the right of such freedom to all others always and everywhere.

Thus the Catholic church claims the right under any and all circumstances to seek converts to itself, but it recognizes the right of others (let us say in the United States) to seek converts only among non-Catholics, and only because Catholics are not established in sufficient strength to prevent such activity. In all this there is nothing new or exciting. But it is a clear and instructive notice from one of the most competent Catholics in the world that the Catholic church in this year 1930 still affirms its right and readiness to persecute and destroy dissenters whenever in its own judgment its own interest can be best served thereby. These words do not have a pleasing sound. But can the facts be more softly stated? Would any loyal Catholic wish them to be modified by the slightest shade?

The shortest road to a good understanding is to reckon frankly with the facts. A good understanding is desirable between free Christians and Catholics. It is therefore helpful to set out the vital issue between them in clear terms. And the issue is this: Shall all persons be at all times equally free to seek and teach religious truth? The free Christian so affirms, the Catholic denies. The free Christian denies the right to use compulsion to secure religious conformity, the Catholic affirms that right.—The Baptist.

—BR—

It is said that Dr. Highsmith goes from Blue Mountain College to succeed Dr. Harry Clark at Furman University.

Stewardship Department

By G. C. Hodge, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability"

THE SPIRITUAL VALUE OF GIVING

—O—

(Continued from last week)

II. HOW MUCH SHOULD EACH ONE GIVE?

According to the Scriptures the poorest should give not less than one-tenth of his increase, (Mal. 3:8-10), but those who are able should give more than one-tenth. Some should give twenty per cent, some fifty per cent, some one hundred per cent of their increase. The Lord says that each one should give "As he is able" (Deut. 16:16), and "As God prospered him" (I Cor. 16:2). If, therefore, God has entrusted enough of this world's goods to a man to enable him to educate his children and provide for himself and companion for life, he should give not less than one hundred per cent of his increase to the Lord for the advancement of His Kingdom in the earth. He is able to do it. God has prospered him to that extent, and to obey God's Word he must do it.

A man can make a fortune and be honest with God, but a man cannot hoard a fortune and be honest with God. He must either give all that he is able to give, or deny the Word of God and ignore the example of Christ and the New Testament Christians with reference to giving, for Christ gave all He had, even His life, and, with the exception of Annanias and Sapharia (Act. 5:1-11) and the one talent man (Matt. 25:24-30), all the New Testament Christians gave "As they were able" and "As God prospered them". If we follow the example of Christ and the New Testament Christians with reference to the other Christian graces, we should be consistent and follow their example also with reference to the grace of giving.

III. WHEN SHOULD EACH ONE GIVE?

The Lord says "As ye abound in everything, in faith, and utterance, and knowledge, and in all earnestness, and in your love to us, see that ye abound in this grace (of giving) also" (II Cor. 8:7). This Scripture not only refers to giving as one of the Christian graces, but it says that just as we abound in faith, utterance, knowledge, and in all earnestness, we should see to it that we abound in giving also.

It is very evident that we cannot "abound" in giving if we give only once a year or once a quarter. Those who exercise the grace of giving only once a year or once a quarter find it to be very much like exercising the muscles of the body only once a year or once a quarter—it makes them sore; it hurts them to give. As a rule, therefore, those who give only once a year or once a quarter do not give cheerfully; do not worship the Lord with their gifts; do not abound in the grace of giving; do not obey God's Word with reference to giving (II Cor. 8:7).

It is doubtful whether those who give only once a month worship the Lord with their gifts, especially those who attend services every Sunday. Suppose, for instance, a man should sing during the services on the first Sunday in each month, but refuse to sing during the services on the second, third, fourth and fifth Sundays in each month, or suppose he should pray during the services on the first Sunday but refuse to pray during the services on the second, third, fourth and fifth Sundays. The public couldn't help but wonder at him, and doubt whether he enjoyed singing and praying, and whether he received spiritual strength therefrom; for if he considered singing and praying a part of worship, if he sang and prayed cheerfully and if he received spiritual strength and joy therefrom, it seems that he would sing and pray during the services every Sunday. The very fact that he limits his singing and praying to one Sunday a month makes it appear that he does not consider singing and praying a part of worship, but that he sings and prays once a month through

force of habit; that he has been accustomed to singing and praying once a month and he continues doing so even though he has no heart in it. The same is true with reference to those who give only once a month. Those, for instance, who give on the first Sunday, but refuse to give on the second, third, fourth and fifth Sundays. The public cannot help but wonder if such people really worship the Lord with their gifts, for if they consider giving as a part of worship, if they give cheerfully, and if they receive spiritual strength and joy from giving, it seems that they would give every Sunday. The very fact that they limit their giving to only one Sunday a month makes it appear that they do not consider giving as a part of worship; and that they do not worship the Lord with their gifts. Such people apparently consider giving merely as one of the necessary Christian duties. Since they consider giving merely as a duty, it doesn't matter so much to them when they give, just so they give; and since they find it to be more convenient to give only once a month, they do so. Such people may give, but they do not "abound" in giving; they do not obey God's Word with reference to giving (II Cor. 8:7)—any more than they would abound in singing if they sang only once a month.

(Continued next week)

—BR—

It is not how others treat us that should concern us so much as how we treat others.

—BR—

We are glad to see that a number of brethren are insisting that the devotional hour in our Conventions be given to praying, and not to talking about praying.

—BR—

Someone nominates Dr. John E. White, of Savannah, for president of the Southern Baptist Convention. There is no law against nomination and the field is open. So far as we know Dr. White would make an efficient presiding officer. He is president of the Georgia Convention.

—BR—

One of the saddest evidences of loss of vigorous faith in a personal contact with a personal God we have seen is in statements from Harry Emerson Fosdick, W. H. P. Faunce and three members of the University of Chicago faculty, recently published in The Baptist. To most of these men God is hardly perceptible still less approachable, to judge from their statements about prayer.

—BR—

There is a mighty good sermon for our Baptist people in the text, "Let no man take thy crown". We were talking just the other day while at the hotel in Biloxi with a Baptist deacon from Buffalo, N. Y. He lamented that in his city many people reared in Baptist homes, when they become fairly prosperous join the Presbyterian Church. He said we are losing many in this way. And it set us to thinking. We may not have sized up the whole situation, but it is well known that Northern Presbyterians are an aggressive body of people. They work at the job. Baptists have been among the most intensely evangelistic of all denominations, and have had a worthy denominational loyalty. But in some places they are losing or have lost this aggressive, conquering spirit. And when we do then the crown passes to somebody else. We need not recline in snug complacency because of our past. And we can never hope to win the world by doctrinal indifference and compromise. The religion of Jesus is a fighting religion. He still goes forth conquering and to conquer. "Who follows in his train" will be led to victory, who does not will be left in the lurch. The kingdom will be taken from them and given to those who will bring forth the fruits thereof.

Mississippi Woman's Missionary Union

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We hope to have the pleasure of greeting many of the sisters from over the State at Tupelo next week.

It will be well to take this copy of The Baptist Record to Tupelo with you. You will note we are re-printing suggested changes in W. M. U. Constitution. It will be well to hold this copy in your hand while these changes are read. They are quite important and every sister will be interested in them. Be ready to vote at the right time.

You will note on this page also a copy of our program for the State Convention. There may be some minor changes but this will give you a good idea of the fine things that are in store for you.

We here call attention to the Y. W. A. Banquet which you will note comes Wednesday afternoon. All Counselors, Young People's Leaders and Y. W. A. girls should attend this banquet. Our Miss Traylor has arranged a most interesting and unique program for this hour. Take your note books with you for you will want to copy some things and then carry out the same at a banquet back home.

Now for the last time we urge that you send your names to Mrs. John W. Brown, Tupelo. Tell her whether you will come by auto or train and what time you will arrive in Tupelo.

Be sure to register at the First Baptist Church as soon as possible after reaching Tupelo. Then we specially urge that regardless "of wind and weather" you stay through the Thursday morning session. We close at noon that day and that session is entirely too important for anyone to miss.

Suggested Changes in W. M. U. Constitution
 Some suggested changes in the Constitution and By-Laws of the Baptist W. M. U. of Mississippi, presented to the Executive Board Meeting for their consideration.

CONSTITUTION

I. Article III. Officers—Section One to be amended to read:

"The officers shall be President, Vice-President, eight District Chairmen, one from each of the eight Districts of the State—Corresponding Secretary, Recording Secretary, Young People's Leader, College Correspondent, Personal Service Leader, Mission Study Leader, Stewardship Leader, State Vice-President of Southern B. W. M. U., Training School Trustee and Margaret Fund Trustee."

Section Two to be amended to read: "Said committee to be composed of two delegates from each of the eight Districts of the State."

II. (a) By-Laws. Article I be amended to read: "In her absence or at her request the Vice-President shall discharge the duties of the office."

(b) Article II, amended to read: "It shall be the duty of the Vice-President to preside at the annual meeting or Executive Board Meetings in the absence of the President, and to cooperate with her in promoting the interests of the organization."

Article II to read: (Territory or District Chairmen) "First, second, third, fourth, fifth, sixth, seventh, eighth Districts, Eight District Chairmen shall be elected."

Second: Duties of District Chairmen: "To have general oversight, etc."

II. Article VIII, Executive Board: "The Executive Board shall be composed of the President of the B. W. M. U. Convention, the Vice-President of the B. W. M. U. Convention, eight District Chairmen, the eight District Young People's Counselors, and four Members at Large ir-respective of District."

IV. Article XI, Nominating Committee: "First—to nominate President, Vice-President, eight District Chairmen, eight Young People's Counselors, and four Members at Large."

State Convention W. M. U. Program April 1-3, 1930

Tuesday Afternoon: Conferences

2:45 Various Phases of Plan of Work.

2:45 Session of W. M. U. Executive Board.

Tuesday Evening Session

Hymn—Faith of Our Fathers.

Special Music—Saxophone Duet.

Devotional—Dr. H. R. Holcomb.

Special Music—Anthem, by Choir.

Welcome—Mrs. P. S. Weaver.

Response—Mrs. D. M. Nelson.

Hymn.

Appointment of Committees.

Announcements.

Solo—Mrs. Robert Weaver.

Convention Sermon—Dr. R. B. Gunter.

Adjournment.

Wednesday Morning

9:9:50—Mission Study and Personal Service Conferences.

10:00—Woman's Hymn.

Devotional—Mrs. H. R. Holcomb.

Special Music—Solo, Mrs. R. W. Reed.

Recognition of Visitors.

Report of Cor. Secretary.

Hymn—The Kingdom is Coming.

President's Message.

Prayer.

Election of Nominating Committee.

Business—Change in Constitution.

Prayer—Mrs. Pack.

Announcements.

Special Music—Solo, Mrs. Charlie Mitchell.

Address—Dr. John L. Hill.

Adjournment.

Wednesday Afternoon

Young People's Session

Hymn.

Prayer.

Presentation of Reports:

College Correspondent,

Young People's Leader.

Literature—Mrs. M. F. Doughty.

Special Music: Solo, Miss Frances Wright.

Address—Dr. John L. Hill.

Announcements.

Special Music—Solo, Miss Lulia Muscavoy.

Consecration Service—Mrs. Ben Ingram.

Wednesday Evening

Hymn.

Prayer.

Special Music Violin Solo, Mr. Rodney Baine.

Reports, Margaret Fund:

W. M. U. Training School.

Message on W. M. U. T. S.—Mrs. J. L. Johnson, Training School Trustee.

Stewardship—Mrs. H. F. Brooch.

Special Music—Male Quartette.

Announcements.

Missionary Message—Mrs. Unna Roberts Lawrence.

Adjournment.

Tuesday Morning

9:9:50—Young People's Conference.

10:00:

Devotional, Mrs. S. A. Wilkinson.

Hymn.

Reading of Minutes.

Business—Constitutional Changes.

Reports:

Ft. Worth Training School.

Baptist Bible Institute.

Hymn.

Reports of Committees.

Enrollment.

Memorial.

Courtesy.

Nominating.

Solo—Mrs. E. M. Topp.

Missionary Message—Mrs. Lawrence.

Adjournment.

Mrs. P. S. Weaver, Tupelo, writes:

The ladies of the First Baptist Church of Tupelo are looking forward with a great deal of pleasure to the entertaining of the ladies of the State W. M. U.

We want to urge the delegates to be sure to attend this meeting.

We want to tell all the ladies who are coming in their cars to come directly to the Baptist Church and register and then the homes will be assigned.

Certainly it is an hour when Mississippi Christians should pray.

The First Baptist Church, Meridian, announces the change of the hour of its evening service from 5:45 to 7:45 effective March 30th. The services will be broadcast over radio station WCOC.

First Church, Hattiesburg, will build an \$80,000 auditorium for their church building. It will join the present building, which can be used during the period of construction and serve as an educational building thereafter.

Via the Mississippi Baptist Hospital come Miss Dorothy Ruth Doty and Mr. Atley J. Cooper, Jr.; the former to gladden the home of Mr. and Mrs. Alvon Doty of Jackson; the latter the home of Mr. and Mrs. A. J. Cooper of Clinton. More singers.

The president of the American Federation of Labor very wisely opposes the suggestion of a "dole" paid by the government to men out of work. He favors rather the projection of road building, of all sorts of building, to give employment.

Jackson and the vicinity are just now in the throes of an oil and gas fever. Whether it means gushers and such like, we plead ignorance. But having nothing to invest we are in the happy mood of wishing "oil well" to those who know how to make use of it.

In a personal letter to the Editor, Rev. Jos. R. Kyzar, pastor at Grandview Baptist Church, Nashville, Tenn., wishes all Mississippi friends to join them in earnest prayer for the revival, April 15-27. Bro. Joe Canzoneri will be with them and lead the singing while the pastor preaches.

The Baptist Record

Published every Thursday by the
Mississippi Baptist Convention
Board

Baptist Building
Jackson, Mississippi

R. B. GUNTER, Cor. Sec'y
P. I. LIPSEY, Editor

SUBSCRIPTION: \$2.00 a year, payable in
advance

Entered as second-class matter April 4,
1918, at the Post Office at Jackson, Missis-
sippi, under the Act of October 3, 1911.

RENEW PROMPTLY: Please send in
your renewal promptly and give your old
address as well as the new when writing us
for a change. If you do not send in your
renewal your name will be dropped from
the list.

Obituary notices, whether direct or in the
form of resolutions of 100 words, and mar-
riage notices of 25 words, inserted free. All
over these amounts will cost one cent a word,
which must accompany the notice.

East Mississippi Department

By R. L. Breisand

Clarke Memorial College

In the latter part of October, 1907,
the General Association of Baptists
of Southeast Mississippi met with
Lake Como Baptist Church, Jasper
County. At this meeting a resolu-
tion was introduced by Rev. S. B.
Culpepper, then pastor of the First
Baptist Church of Newton, and pass-
ed nearly unanimously by the Asso-
ciation to create a Baptist College
in the eastern part of the State.
This college was then named Clarke
Memorial College in honor of Rev.
Nathan L. Clarke, the pioneer Bap-
tist minister in this part of the
State, and who had died the year
before.

After several towns had made
bids for the location of this new
college—among the places so bid-
ding were Bay Springs, Newton,
Meridian and Philadelphia—the col-
lege was located at the splendid lit-
tle city of Newton. Three splendid
buildings crowned the hilltop in the
northern part of this little city and
the first session of this college be-
gan in September, 1908, with Rev.
S. B. Culpepper as President and a
 corps of good teachers to aid him.
For these 21 years now this good
college, which was later made a
junior college, has been turning out
some of the finest boys and girls
to be found anywhere. Some of the
best preachers, teachers, profession-
al men, business men and farmers
have come out from this good col-
lege. Some of our greatest educat-
ors have been at the head of this
institution. Space forbids naming
all of them.

The sad intelligences come to me
now that there has been talk of do-
ing away with the college. It is
sad to me because of the memories
that cluster around the early days
of this school. I was one of the
members of the first Board of trus-
tees of the college and know what
has cost in money, tears, sweat
and blood to lay the foundation of
Clarke Memorial College. We trus-
tees not only gave much time and
many anxious hours to the early
days of the college, but we had to
go down deep into our pockets—

The members of the First Baptist Church of
Tupelo are most fortunate in having Rev. H. R.
Holcomb to guide and direct them in their activi-
ties. Rev. Holcomb has been pastor here for
the past 18 months and in this time has accom-
plished much for Tupelo and surrounding com-
munities. Through his efforts of the past year
the church was able to build a \$10,000 tabernacle
with additional Sunday School rooms needed to
take care of the ever-increasing Sunday School.

pockets that had very little in them
in many instances—to get money to
keep it going for the first several
years. Many of that noble Board
of trustees paid more than I did for
they had more to pay with. How-
ever, they stood firm, clenched their
fists and said, "It shall not die; it
shall live." And it did live, thanks
to those worthy men. Only those
who were connected with that situ-
ation know the struggle and sac-
rifice that kept the institution alive
in its early days.

The Board of trustees did not do
all the suffering and sacrificing to
maintain the college in its begin-
ning; but that noble president, Rev.
S. B. Culpepper, toiled, sacrificed
and sweated blood for its existence.
He was misunderstood, talked about
and accused, but those who knew
him best and were with him under
the load understood and stood by
him to the last ditch. The other
teachers also sacrificed and bore the
load with us, without which the col-
lege would have failed in its in-
fancy. Prof. M. P. Bush, now of
Ellisville, was one that stood firm
in the struggle. The college as it
is today owes its life, from a mater-
ial standpoint, to the sacrificial
spirit of those who had it on their
hearts in the beginning. I wish that
I could name every one of those
noble men and women who made its
existence possible back there, but
space forbids.

Now to go and sell or otherwise
dispose of this college plant and
cease the labors of this good col-
lege, I feel that it would be almost
an unpardonable act. It has cost
too much in tears, heartaches, sac-
rifices and money to think of giv-
ing up the fight now. If it could
live in those days of beginnings
when it had no real backing save a
few individuals who said "it shall
live," surely now the backing of
the State Baptist Convention and all
the 225,000 Baptists of the great

The various organizations of the church have
flourished under his leadership and the spiritual
atmosphere is much improved. But the outstand-
ing feature of his ministry is the fact that the
finances of the church are carried on by tithes
and offerings. He is deeply interested in the
forthcoming W. M. U. Convention and has offered
assistance in every possible way. The members
of his church look to him as a wise counselor,
a divine leader and a loyal friend.

State of Mississippi there should be
no question about our ability to
make it go. Then the buildings
had to be erected, the student body
had to be secured; now we have
three good buildings, a fine student
body, the confidence of the people
and everything to encourage. To
say that we cannot is to doubt Bap-
tists and seemingly a lack of faith
somewhere else. Shall we let it
die? I have more faith in Baptists,
I have faith in God. If He was in
the establishment of it, He will see
that it lives if we are alive. Bap-
tists are not dead, neither is God.

I oppose the move to discontinue
Clarke Memorial College. It has
done a good work, we need it and
"We are well able." Let us pray.

Notes and Comments

I had the good pleasure of at-
tending the meeting of the S. S.
and B. Y. P. U. Convention at
Clarksdale last week. Misses Lu-
cile McCormack and Louise Evans
were there from my church also.
Will say more next week.

That old battle-scarred veteran of
thirty years in Mexico as a mis-
sionary, Dr. J. G. Chastain, was an
honored attendant upon the meet-
ings of the Convention. He was
among the youngest present.

In a letter written by Rev. Thos.
J. Smith, now with LeGrange-Han-
nibal Baptist College, Hannibal, Mo.,
he says: "I have been called to the
full-time work as a pastor of the
Baptist Church at Vandalia, Mo., a
town of 2,200 people. The church
has a membership of 435. I will
move on the field June 1st. I have
accepted an invitation to hold a
meeting with the Baptist Church
at Longview, Miss., 3rd Sunday in
August." Glad to see a Mississippi
boy making such rapid progress in
his adopted State. He can hold an-
other meeting or two while in the
State in August.

Rev. C. F. Hinds has resigned the
church at Amory. Now he is too
good a man and preacher to go
from our State. We have several
pastorless churches in the State
now. None of these will make a
mistake in conferring with Bro.
Hinds. He is qualified and capable.

The fifth Sunday Meeting of the
Yalobusha County Baptist Associa-
tion will meet with the Scuna Val-
ley Baptist Church, four miles out
from Coffeeville, 9:30 a. m. Sunday,
March 30th. Stewardship is the
general theme of discussion, and
Rev. G. C. Hodge will be there; also
many other good speakers are on
the program. Come over and be
with us at this baby church of the
county.

The women of Scuna Valley Bap-
tist Church have completed the
study of Dr. Cox's great book on
"Christian Stewardship," 14 of them,
and their diplomas are ordered.
Twelve of them agreed to tithe. The
ladies of Coffeeville Baptist Church
will soon be ready for their seals
on the book. If one studies this
book carefully and is then not a
tither he is hard boiled. Thank
you, Dr. Cox, for this fine book.

An hour of trying will do more
than a month of grumbling.—Ex.

Who rises from prayer a better
man, his prayer is answered.—
George Meredith.

"I am not a converted Jew; I am a
completed Jew," said Rev. Abraham
B. Machlin who is working among
Jews in Chicago under the direction
of the Baptist church. The state-
ment was made during the mission-
ary program of the founders' week
conference held at Moody Bible In-
stitute when sixty missionaries ap-
peared on the platform, with rep-
resentatives from eight foreign
fields.—The Baptist.



TUPELO BAPTIST CHURCH AND PASTOR

The Sunday School Department

SUNDAY SCHOOL LESSON
March 30, 1930.

REVIEW.

GOLDEN TEXT... Unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace. Isa. 9:6.

(From Points for Emphasis by H. C. Moore)

Lesson by Lesson

The Childhood of Jesus (Lesson 1) unveiled the company connected with the coming of Christ. The Wise Men worshiped him. The angel guarded him. Herod the Great sought to kill him. Joseph and Mary nurtured him.

The Baptism and Temptation of Jesus (Lesson 2) was the introduction of Jesus to his public work. In his baptism he won the approval of the Father and was identified to his forerunner as the Messiah. In his temptation he won the victory over appetite, pride, and ambition.

Jesus Begins His Ministry (Lesson 3) with evangelism, enlistment, and expansion, thus setting the example for us in winning to Christ, building up in Christ, and sending out for Christ.

The Sermon on the Mount was a discourse on the inauguration of the Kingdom. In it he set up the **Standards of the Kingdom** (Lesson 4) including the standards of character, conduct, and love, stressed **Putting God's Kingdom First** (Lesson 5), involving primacy in prayer, position, and progress; and uttered **Warnings and Promises** (Lesson 6) touching upon the foe, the furtherance, the fruit, the failure and the fate of falsity.

Jesus Healing and Helping (Lesson 7) showed himself the forgiver of sin by healing the paralytic, and the friend of sinners by calling Matthew the publican to be one of his personal attendants.

The Twelve Sent Forth (Lesson 8) emphasizes the need for them, the call to them, the charge to them and the reward through them. The prayer for Christian workers was urged by Christ on his third preaching tour of Galilee. The personnel of Christian workers is illustrated in the evangelistic call of the twelve Apostles. The program before Christian workers is sketched in the charge to the Twelve as they began their first independent tour of evangelism. The promise to Christian workers guarantees the great reward to those who carry on the work of the Twelve in obedience to the Lord.

Jesus Teaching About Himself (Lesson 9) brought before us the Messiah and his forerunner, the Son and his Father, the Lord and his followers. Jesus the Messiah fulfilled prophecy as he proved to the Baptist. Jesus the Son of God reveals the Father. Jesus our Lord and Saviour invites and commands his followers.

The Sermon by the Sea set forth

the manifestation of the Kingdom. It began with the Parable of the Sower (Lesson 10) which was explained privately to the disciples and continued with other Parables of the Kingdom (Lesson 11) showing in the Mustard Seed its development, in the Leaven its transformation, in the Hid Treasure its privilege, in the Pearl its appreciation, in the Dragnet its outcome, and in the Householder its application.

Jesus Teaching and Healing (Lesson 12) went into Phoenicia where he healed the demoniac daughter of the believing Canaanite woman and thence into Decapolis where he healed many defectives inspiring the people to glorify the God of Israel.

When the Time Comes, Remember Winnsboro Granite

Wouldn't it be a comforting thought to know that a century from now or two centuries from now, the final resting places of those who are near and dear to you will be marked by memorials erected through your thoughtfulness and loving care?

When the time comes to purchase a monument to perpetuate precious memories, be sure to specify in your contract "Winnsboro Granite." The difference between genuine Winnsboro Granite and an inferior stone will be clearly apparent in a few years.

Winnsboro Granite stands out above all other monumental material as the leader in quality. It is remarkably beautiful, even and straight in grain and uniform in mix of crystals. It is more durable than other granites because it contains less deleterious ingredients, such as lime, iron and water. Mechanical tests prove its superior strength. Winnsboro Granite monuments erected over half a century ago, are as good today as when first erected. The sharp contrast between polished and hammered surfaces insures clear legibility of all inscriptions cut thereon.

You may be sure of obtaining genuine Winnsboro Granite if you insist on receiving from your dealer a quarry certificate signed by the management of Winnsboro Granite Corporation, sole quarries of Winnsboro Granite, and you may also test the monument by throwing water upon it. If there are then apparent any black or white streaks, black or white splotches of size or if there is any wave in the grain (wide variation in the crystalline mixture) some mistake has been made and the monument is not genuine Winnsboro Granite. Only perfect stone, carefully inspected and triple tested is shipped as Winnsboro Granite.

The water test made three times at the plant before shipment assures that only first grade stone is shipped on orders for Winnsboro Granite. Errors, however, might occur unintentionally, and all dealers should make the test above suggested before cutting a piece of stone. Buyers can be assured by the same test.

Winnsboro Granite is selected flawless, remarkably even and straight in grain.

For booklet and descriptive literature address Winnsboro Granite Corporation, Rion, S. C.

Fifteenth Decennial Census of the United States

By the President of the United States of America

A Proclamation

WHEREAS, by the Act of Congress approved June 18, 1929, the Fifteenth Decennial Census of the United States is to be taken beginning on the second day of April, nineteen hundred and thirty; and

WHEREAS, a correct enumeration of the population every ten years is required by the Constitution of the United States for the purpose of determining the representation of the several States in the House of Representatives; and

WHEREAS, it is of the utmost importance to the interests of all the people of the United States that this Census should be a complete and accurate report of the population and resources of the Nation:

NOW, THEREFORE, I, Herbert Hoover, President of the United States of America, do hereby declare and make known that, under the law aforesaid, it is the duty of every person to answer all questions on the Census schedules applying to him and the family to which he belongs, and to the farm occupied by him or his family, and all other Census schedules as required by law, and that any person refusing to do so is subject to penalty.

The sole purpose of the Census is to secure general statistical information regarding the population and resources of the country, and replies are required from individuals only to permit the compilation of such general statistics. No person can be harmed in any way by furnishing the information required. The Census has nothing to do with taxation, with military or jury service, with the compulsion of school attendance, with the regulation of immigration or with the enforcement of any national, state or local law or ordinance. There need be no fear that any disclosure will be made regarding any individual person or his affairs. For the due protection of the rights and interests of the persons furnishing information every employee of the Census Bureau is prohibited, under heavy penalty, from disclosing any information which may thus come to his knowledge.

I therefore earnestly urge upon all persons to answer promptly, completely and accurately all inquiries addressed to them by the enumerators or other employees of the Census Bureau and thereby to contribute their share toward making this great and necessary public undertaking a success.

IN WITNESS WHEREOF, I have hereunto set my hand and caused to be affixed the great seal of the United States.

DONE at the City of Washington, this 22nd day of (seal) November, in the year of our Lord One Thousand Nine Hundred and Twenty-nine and of the Independence of the United States the One Hundred and Fifty-fourth.

HERBERT HOOVER.

By the President:

HENRY L. STIMSON,
Secretary of State.

To the People of Mississippi, Greetings:

WHEREAS, Hon. Herbert Hoover, President of the United States, has issued the above proclamation with respect to the fifteenth decennial census; and,

WHEREAS, it is of utmost importance to the people of Mississippi that this census should be a complete and accurate report of the population and resources of the state, because in addition to the many advantages to be secured thereby, it will be the basis of all future congressional representation, electoral votes, and all benefits coming to our state from federal resources;

NOW, THEREFORE, I, Lamont Rowlands, personal representative of the President in Mississippi, do call on all the people of the state to give heed and faithful support to the President's proclamation, and to give hearty co-operation and accurate information to those whose task it will be to take this census in Mississippi.

LAMONT ROWLANDS.

Picayune, Miss., March 10th, 1930.

DID YOU KNOW—

That there are 11,430,000 Baptists in the world?

That there are 8,840,922 Baptists in the United States?

That there are 3,430,000 Negro Baptists in the United States?

That there are more Baptists in the United States than any other

denomination except Roman Catholics?

"The great college is the small college. Not the Yales and the Harvards but the innumerable little colleges that exist at the price of struggle are the salt of education."

—Literary Digest.

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Baptist Student Union

Carrol Hamilton, Miss. College,
President

Inez Hardin, Delta State, Co-Pres.
Clarence Carlson, Ole Miss V.-Pres

Zana Wilson, M. S. C. W., Editor

Address all communications to Box 1087, M. S. C. W., Columbus, Miss.

Blue Mountain

Blue Mountain College feels that it is to be well represented at the Convention at Clarksdale with such a group of efficient representatives as left at noon Monday. Those attending are: Miss Mary D. Yarbrough, Elizabeth Mitchell, Kaytee Terrell, Virginia Kinsey, Orlene Ellis, Emma Mae McCawley, Ann Jones, Mary Frances Bostick, Marion Phelps, Mr. A. M. Donnell, and Mr. Will Gurney and daughter.

Spring at B. M. C. means more than for the students' fancy to turn to thoughts of love—it means elections, the choosing of officers to carry on the next term's work. The new B. Y. P. U. director was chosen Sunday night. This honor and responsibility were bestowed upon Miss Emma Mae McCawley. She will surely prove capable of filling the position, having demonstrated what she really can do this year by working with the Intermediates at the church.

Another election of great interest has been heard from. Miss Sibyl Brame, daughter of Dr. Webb Brame, Yazoo City, the present

IMMANUEL, HATTIESBURG

Last week beginning Monday night, March 10, and running through Friday March 14, the Immanuel Church was the scene of a combined Sunday School and B. Y. P. U. Study Course. It was decided to have these study courses jointly this time.

Books were ordered and the week began fine. The opening night saw an attendance of 51. Before the week closed, the total had run up to 80. The Woman's College help make up the membership of our Church, but only a few of them took this course, as most of them get this work in school. This made it nearly a community course.

The Books for the Sunday School were excellent ones, as well as the teachers that taught them. Bro. Harry L. Spencer, Pastor, taught the book, "Growing a Church", and his class was large, mostly of adults. Mr. R. F. Bass, taught the book, "Sunday School Officers and Their Work". This was a splendid class. Miss Ada Lee Pope taught the book, "Working with Primaries", and much good came from this study. These were the Sunday School Study Course Books.

The B. Y. P. U. Study Course was equally as good, if not better than the Sunday School. The largest enrollment was in this part of the Study Course. Miss Sarah Ruth Riley taught the book, to the Seniors, "A General B. Y. P. U. Organization".

Miss Mae Detherage had a fine class of Intermediates of about 19, who took the book, "Meaning of Church Membership". Miss Dether-

Guy Hathorn, State Teachers,
Treas.

Sybil Brame, Blue Mt., Sec.

—

President of the B. S. U., by an overwhelming majority was chosen President of the Student Body for the session of 1930-31.

—B. N. McMahan.

M. S. C. W.

Last week Miss Ward led a discussion on the book "Christ at the Round Table" by E. Stanley Jones each day at the noon Prayer Meetings. There was a good crowd attending each day.

To insure a real success of a social gathering always try candy-making. There was at the workshop last week a meeting to talk of visiting girls on the campus, and then to make candy. The visiting, it was hoped, would prove to be as successful as the candy was. The girls present were: Zana Wilson, Mildred Moore, Jeffie Harrell, Ruby Anderson, Verbie Dabbs, Artemises McKay, Bertha McKay, and Frances Bennett.

M. S. C. W. was well represented at the State B. Y. P. U. and Sunday School Convention. Miss Ward, Clara Brashears, Pauline Bennett, and Vivian Ellis were delegates.

age was also one of the leaders of this Study Course Week. Miss Lois Evans taught a fine class of Juniors, and her book was the "Junior Manual". She had the 11 and 12 year olds. Miss Lucile Holliman taught a class of Juniors, and this book was "The Junior Manual" for the 9 and 10 year olds.

This week was the finest thing that has been put on in our Church in a long time, the Pastor said. Mrs. J. L. Johnson also did much to make the week a success.

Each evening was divided into two 45 minute periods. Between each period we had a 15 minute relaxation, or play period. Each class, or department, had an instructor for this period.

The instructors for the play period were:

Miss Aline Vitzthum, Miss Ione Lowrey, Miss Louise Smith, all from the Woman's College.

Happily yours,
—Garland McInnis, Supt.

LIFE'S SHORT SPAN

How brief and uncertain is the span of human life. And surely, there never was a time when it was more intensely important and necessary for our moral and spiritual growth that we "improve each shining hour," than is the present. No Christian can excuse or relieve himself from its pressing responsibility.

Instead, each in his place, should avow allegiance to God; to the precepts, principles and doctrines of the Bible, and be zealously loyal to Jesus, the Son of God, who bore our sins in his own body on the cross; who "loved us and gave himself for

us, and cleansed us from our sins in his own blood." We should be true and faithfully active witnesses for our Saviour; "rooted and built up in him and established in the faith, abounding therein with thanksgiving." Col. 2-7.

"Therefore, be ye steadfast, unmovable, always abounding in the work of the Lord; for as much as ye know that your labor is not in vain in the Lord." 1st Cor. 15-58.

—C. M. Sherrouse.

A BAPTIST BIBLE INSTITUTE EXPERIENCE

Ed. Reynolds, Student

This experience was in Vacherie, Louisiana. Brother Aguilard and I arrived there one Saturday morning. In order to reach there one must travel by rail, automobile, and boat.

On arrival we were greeted very cordially. Of course they are all French, and I don't speak French. I learned how to say, "How do you do?" in French.

I soon found that the people with whom I stayed had turned from gambling and drinking unto our Master. They were very deeply interested concerning our work. I would sing for them. They would beg me all the time to sing. Of course I was glad to sing for my Master.

WASTE-BASKET SURGERY

By Gordon S. Seagrave

The author tells of his work as a medical missionary in Namkham, Burma. With instruments salvaged from the scrap-heap of an American hospital, and with other material equipment most crude and disabling, he pitted his intelligence, skill, and heroism against appalling conditions of disease. The story awakes laughter, stirs admiration, grips and convinces. It is a stirring presentation of the reasonableness and charm of a great adventure in Christian helpfulness.

Cloth, \$1.50 net

The American Baptist Publication Society

Kansas City Branch
1107 McGee Street
Kansas City, Mo.

The Church and Sunday School Supply House of the Southwest.

That evening we went to another place to hold the meeting. I was an American leading the French people to sing songs about Jesus. We had no piano. I prayed for the Holy Spirit to guide and rule. They sang beautifully. After the songs and the service God saved three young people. It was one time in my life out of the hundreds that I felt maybe I was doing something for God. His spirit was surely manifested there that night.

Twelve Years Mayor and Going Strong!

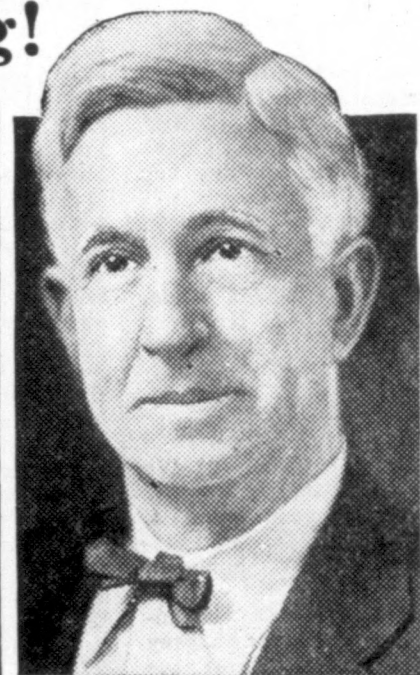
WHEN a man who has been mayor of a big city for twelve years finds out how to live, his words are worth listening to. Ex-Mayor E. N. Kirby of Abilene, Texas, discovered the simple way to health about ten years ago (he is now 64.)

"I am now a new man, and as active as a boy," says Mr. Kirby. "I feel fine all the time and rarely have an ache or a pain, although for twenty-five years I suffered with rheumatism, and sometimes was unable to stand or walk. I would not give up my simple health discovery—no, not for five thousand dollars in gold!" That discovery was Nujol!

That's the wonderful thing about Nujol. Although it is not a medicine and contains absolutely no drugs, its harmless internal lubrication seems to make people feel better and look on the brighter side of life, whether they are old or young.

Of course you can understand why this is so: we all of us have natural poisons in our bodies that make us feel headachy, sick and low in our minds. Nujol, which is as tasteless and colorless as pure water, helps to absorb these and carry them away, easily, regularly as clock work.

Instead of drugging and irritating your body with pills, cathartics, laxatives, and other habit-forming drugs, give your body the internal lubrication which it needs, just as



Hon. E. N. Kirby, for twelve years Mayor of Abilene, Texas, who has discovered secret of success.

much as any other machine. After a few days you will be surprised at the difference in the way you feel. You can get Nujol in a sealed package in any drug store. Nujol may change your whole outlook on life. Get a bottle today and give yourself a chance to be well!

Ridgecrest Boys Camp, JULY 2 to AUG. 28 1930

Southern Baptist Summer Assembly Grounds, Ridgecrest, N. C.
Under Direction BAPTIST SUNDAY SCHOOL BOARD

A Camp Experience Your Boy Will Never Forget

High in the hills for health, happiness and horizons. Excellent food and equipment, experienced leaders. For full information, including reduced Railroad Rates, write for Ridgecrest Camp Descriptive Folder.

Only a limited number can be taken—make early application.

L. J. Van Ness, Executive Secretary, 161 Eighth Ave., N., Nashville, Tenn.

The Children's Circle

Mrs. P. I. Lipsey

CHILDRENS CIRCLE

Bible Study No. 13. Luke 7:36-50

1. Do we know the name of this woman, or have we any way of finding it out?
2. Why did this Pharisee, Simon, invite the Saviour to his house?
3. Why did the Saviour accept the invitation? Luke 19:10.
4. How did this sinful woman show love and honor to Jesus?
5. In what did Simon fail to show love and honor?
6. Do you think that Jesus had talked with this woman before?

My Dear Children:

"Winter lingers in the lap of Spring," which means that cold weather is still with us, and that I am sitting by a coal fire tonight. But the brave little flowers are blooming out in the yard, and the sun was bright and warm this afternoon. The first thing I know, you are going to be telling me about when your school is going to close.

You will be glad to see a letter from Geneva, Switzerland, from our little Jeannie Howe, the first since before she came to visit us last Fall. She is now walking and trying to talk, tho' she scarcely knows, perhaps, whether to speak French or German. Her mother writes that when they say to her, "Tirez le nez," ("wipe your nose,") Jeannie always does it.

I am giving the answers to Bible Studies 10 and 11, from Eva Mae Walker, but I want you to notice that she has one mistake. When she says in Study No. 11, first question, "Watch," it should be, "Work."

Much love to you all, from,
—Mrs. Lipsey.

Grenada, Miss. March 15.

Dear Mrs. Lipsey:

I am still reading the Bible Study, and all the letters. I was very much disappointed when Miss Gladys' picture was not in our paper. I have not seen it yet. I am sending 25c for Miss Gladys.

Love to all, from

—Eva Mae Walker.

Answers for Bible Study 10.

1. The second coming of Jesus.
2. (1) No. (2) No. (3) No.
3. No.
4. Love.
5. No.
6. Watch.

Bible Study II.

1. Watch. 2. (1) Jesus. (2) We are the servants.
3. When Jesus comes again. 4. No.
5. Build it. 6. A home in Heaven.

Thank you, Eva Mae, for the answers and the money. Dr. Lipsey says, you might send him the speech, and after he read it, he could tell whether to put it in, whether it is suitable.

Liberty, Miss.

Dear Mrs. Lipsey:

I want to tell you I enjoy reading The Baptist Record. I am sending you 50 cents for the B. B. I. girl. May the Lord bless her, is the prayer of one that loves the Lord and you too. God bless you in the work.

—Corkie Thompson.

I thank you, dear friend, for the money and for the love you send, and for your prayer. Not many letters are as full as yours is.

New Hebron, Miss, Mar. 8, 1930.

Dear Mrs. Lipsey:

Will you admit another little girl into your Band? I am 9 years old, and in the 4th grade. My birthday is in July.

I like to read the Children's letters. We have a large Sunbeam Band, and I enjoy going. I go to

Sunday School every Sunday. I live near my grandfather and grandmother.

I am sending 10c for Miss Gladys. With lots of love,

—Geraldine Hutchins.

Thank you, dear, for remembering Miss Gladys.—I know grandfather and grandmother are always happy to have you with them.

Oxford, Miss. R 3, Mch. 13, 1930.

Dear Mrs. Lipsey:

My father and mother take The Baptist Record and the Page 1 like better is "The Children's Circle." I think it is fine of the editor to give us a page we children can call our own. I do hope he will soon be well again. My mother thinks you are doing a fine work, too, Mrs. Lipsey, by encouraging we boys and girls to take a part in lending a helping hand for Miss Gladys to prepare herself for the work of God's kingdom. I wish I could give more. I think her picture is pretty and I am going to save it. Am sending \$1.00 for her scholarship fund. I hope I may see her some day.

Best wishes to all from,

—Hosea H. Locke.

We are so glad to hear from you again, Hosea, for you are one of our members of more than a year ago, I think. And your \$1.00 is going to be a big help on Miss Gladys' scholarship. Perhaps you can go with your father and mother to the Southern Baptist Convention in May and see Miss Gladys. Thank you so much.

Geneva, Switzerland, Mar. 2, 1930.

Dear Mrs. Lipsey:

Well, Grandma, I have crossed the ocean again and am now in Switzerland. Mother and I were in a bad storm on the ocean but the big ship was steady and we enjoyed the storm.

At Cherbourg, France, my father met us and we came all through France to get to Geneva. We were in Paris, too. It was night and we went across the big city, going from one railroad depot to another. The lights were blazing everywhere and the Paris people just hurrying about in crowds.

Geneva is by a big lake and I have had my picture taken right on the edge of the lake. We have not had as much snow in Geneva as you had in Mississippi. But we see snow on the mountains all about us. I will write you more about Geneva some time.

Give my love to you and all my friends and kinfolks in the home country, where I had such a grand visit.

Your friend,

—Jeannie Howe Lipsey.

P. S.—I am sending a dollar bill for our B. B. I. girl. We brought it from America and didn't spend it.

I know your friends, Elizabeth Jane and Evelyn, and your little cousins, will be glad to hear from you, my Jeannie. And your grandma is mighty glad you held on to this good American dollar. Don't be long in writing to us again.

Doddsville, Miss. Mar. 12, 1930.

Dear Mrs. Lipsey:

Myrtle visited me last week and left a dollar for the B. B. I. girl. I am adding a dollar for myself and 25c for Frances for the same purpose. Love to you and all the Circle readers.

Your friends,

Mrs. W. R. E. Mitchell.

Myrtle Mitchell

Frances Coleman.

It is a pleasure to me always, to hear from you, dear friend, and the fine contribution adds to the pleasure. Please return my thanks to

Myrtle and to Frances, and keep a large share for yourself, of thanks and love.

Belden, Miss. March 7, 1930.

Dear Mrs. Lipsey:

Will you let two little brothers join your happy Circle I, Norman, am 12 years old and study the 6th grade. I, Lamar, am 6 years and study the primer. We go to S. S. at Long View. We have preaching twice a month. We have a good pastor. Rev. W. T. Darling is our pastor. We are sending 15c for the B. B. I. girl. Love to you and all the orphans.

—Norman and Lamar Bryant.
P. S.—We are so glad Dr. Lipsey is better.

Thank you, boys, for the money, and for thinking of Dr. Lipsey, who is growing stronger, I hope, every day. I send you my love.

"CRITICS AND CRITICISM"

I have just finished reading the editorial on the above heading in The Baptist Record of March the 13th. The editor may not have had this writer in mind, in particular; but it would not surprise me to know that he—at least—includes me in the list. I have two reasons for believing this: 1st, upon afterthought I remember that my writing is mostly along the line of criticism. And 2nd, I also remember that for some reason the editor has, of late, freely used his right of censorship on my articles of criticism. The cap fits me, that is why I put it on. I heartily endorse the editorial, with one exception, and that exception is, that the very nature of the severe criticism of critics, in the editorial, has a tendency to embarrass writers who criticize; the result of which, is apt to stop the pen of some whose criticisms have a tendency to help, instead of hinder the Lord's work.

Remember, the wisest man that ever lived said: "Open rebuke is better than secret love". He also said: "Rebuke a wise man and he will love thee". The apostle Paul admonished Timothy to: "Reprove, rebuke, exhort with all longsuffering". It is also written that: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness". So we see that criticising is scriptural. Another thing: Most all writing of the nature of criticism, is done in a controversial spirit; and if we would stop to think: most all reformations are born of controversy. And not only so, but criticism is the key note in controversy.

The writing of Moses, in the Books of the law, is largely in the nature of rebuke and reproof. Controversy is found in the Books of Samuel, the Kings, and the Chronicles. The Book of Job is full of it. The Psalms are crowded with severe criticism of the wicked and disobedient. All the Books of the prophets are written in the nature of controversy and criticism. The Lord Jesus Christ—while on the earth in the flesh—did not hesitate to criticise the religious formalist. He also rebuked His own disciples. Practically all the Epistles grew out of the ignorance, and willful mistakes of the believers in the days of the apostles.

The apostles lived in the very atmosphere of controversy, and the writing of the apostle Paul, in particular,

was filled with the spirit of controversial criticism.

I confess that I am inclined to be unusually critical in my thinking; that accounts for the nature of my writing. The only explanation that I have to offer, is this: I always read all literature, except the Bible, with a critical mind, watching closely for error, that I may not be carried away with strange religion and false teaching. I do not mean to say that I love to discover error. It makes me sad always, and I always rejoice in truth and try to profit by it. But when I read the Bible, I read it with reverence and awe. I accept it as absolute authority, and try all other literature by its standard. I sit as an humble student at the feet of my Lord, and let the Bible be my critic. I never criticise a man or a movement any other way than by: "Thus saith the Lord."

And if such criticism causes trouble in the denomination, then it is evident that it is needed. The children of Israel did not suffer on account of the criticism of Elijah but on account of their following the leadership of king Ahab.

If the leader of Southern Baptists would heed the criticism of their brethren, and profit by it, then our denominational papers would not have to give the most of their space for begging for funds.

—J. E. Heath.

No, brother Heath, the editor never once had you in mind when he wrote Critics and Criticism.—Ed.

A BAPTIST BIBLE INSTITUTE EXPERIENCE

(By Elizabeth Powell, Student)

I was led by an experience on Canal and Rampart to be more grateful for Jesus for being my comforter and for having always kept peace in my soul. Before the sermon was hardly begun on "Come unto me and you shall have life and have it more abundantly," there were two men whose color began to change and they became nervous and restless.

One was more impressed than the other, as he seemed to hunger for righteousness. He did not wait until the sermon was delivered but walked up and asked for a gospel tract and wanted to find peace for his soul. He looked strong physically and was a business man of about thirty-seven or forty whose home was torn asunder. He had been a gambler and had traveled over four thousand miles in less than three weeks, trying to find peace and to forget his trouble in his home.

He contended that he was so deep in sin that he could not be saved. When Jesus was revealed to him he seemed happy and said he was glad he stopped at the street meeting. He realized that Jesus had been near in his own home in Cincinnati, and that he could have trusted him without having made this long journey to find him.

A man might as well try to eat enough at breakfast to last all his life as to try to get enough grace at one time to last him until he dies.—D. L. Moody.

B. Y. P. U. Department

"We Study That We May Serve"
AUBER J. WILDS, General Secretary
Oxford, Mississippi

Our Verse

"The thief cometh not, but that he may steal, and kill, and destroy; I came that they may have LIFE, and may have it abundantly." John 10:10.

Win One

One interested young soul winner writes her experiences with a Sunday Class of fifteen rowdy Intermediate boys. "Two were unsaved. After many prayerful weeks, after many Sunday School lessons taught which brought out the condition of the lost and the road to salvation, after numerous visits to both homes, after several personal talks with each, and after about seven months of waiting I had the pleasure of seeing both of these boys accept Christ as their Savior. I do not know where one of them is now, but the other is a most active member of that church where he accepted Christ and was baptized."

Our Convention a Grand Success.

Already you have seen the account of the Sunday School and B. Y. P. U. Convention no doubt, but seeing the account in the daily papers and then seeing them again here added to the reports that you have or will hear from those who attended will not in a very satisfactory way give you much of the real convention. It is like reading about Niagara Falls or Grand Canyon, you just have to see it to appreciate it. The convention was smaller than usual because of an unusual hard rain falling all day Tuesday the 18th our first day of the convention, but the spirit of the meeting was certainly as good as we have had and the program in general was most helpful. The crowd stayed through pretty well to the close and were there for the awarding of the banners that went to the following unions. Associational B. Y. P. U., Lauderdale Co.; College B. Y. P. U., Blue Mountain; Mileage Banner went to Greenville who piled up a mileage of over 9,300 miles; Best Idea banner went to Woman's College, the Poster Banner went to Drew, Adult Union Oxford, Senior B. Y. P. U. Toomsaba, Intermediate and Junior B. Y. P. U., Beaumont. The Organized Class Banner was awarded to the T. E. L. Class of Morton. The convention goes to Vicksburg for 1931 and we begin now to plan for this 1931 meeting.

Study Course Reports continue to come in, and we are gratified with the results. There were some unions, however, that did not have their study course, we are hoping that you will go right ahead and plan for it right way.

It Surprised Everybody Except Those Who Thought They Knew.

The first issue of the B. A. U. Quarterly (Baptist Adult Union) had a circulation of 20,000. This circulation represents perhaps 1200 Adult Unions and we know that

there were a large number of Adult Unions that used the Senior Quarterly this quarter. This large circulation surprised everyone around the Sunday School Board office except those of the B. Y. P. U. Department that had kept in touch with the progress of this department of our work through the State Secretaries.

The Adult Union is filling a need that is three-fold. It gives the needed training to the older members of our churches, it dignifies the B. Y. P. U. work of the church, and it makes possible the attendance of many young people who could not attend unless their parents attended.

Every week we have one or more letters telling of the organization of an Adult Union. How long is your church going to wait before lining up these older members and giving them some definite training?

The B. A. U. Quarterly for the second quarter carries the Bible reading references. By oversight they were left out of the first quarter's issue.

This Will Serve the Officers Well

Every quarter we have received reports showing the union A-1 except some officer did not have his written report at the Business meeting of the Union. The Second Quarter's Senior B. Y. P. U. Quarterly carries report blanks in the back of the Quarterly for all officers thus making it easy for them to meet this requirement in the standard. NO EXCUSE NOW, so let's use them and thus meet this requirement in the standard of excellence.

B. Y. P. U. Organized at Pine Grove Baptist Church

A few Sundays ago the B. Y. P. U. from Good Water came to Pine Grove Baptist Church and rendered a very interesting program with Bro. O. P. Moore who is president of the Good Water B. Y. P. U. leading. The members of Pine Grove Church invited Bro. Moore back for the purpose of organizing a B. Y. P. U. We met Sunday, March 9th, and with Bro. Moore leading we organized what we believe is going to be a successful B. Y. P. U. The following officers were elected: President, O. L. Ingram; Vice-Pres., T. W. Wade; Sec'y., Barney Padgett; Cor. Sec'y., Oredious Padgett; B. R. L., Rev. J. P. Stroud; Pianist, Mrs. Corrie Hughes; Chorister, Clifton Wells; Group Captains, Mrs. Ludie Padgett, Jewel Butler.

—Oredious Padgett, Cor. Sec.

Okolona Boosts Its B. Y. P. U.

The Okolona church gets out a bulletin each week called "The Okolona Baptist" and every week the bulletin boosts the B. Y. P. U., listing the record of the Unions and printing the names of the 100% members. A mighty good way to

interest the young people is to notice them.

June Activities

We list again the dates and places of our District B. Y. P. U. Conventions:

District three, Okolona, June 3-4. —District four, Philadelphia, June 5-6. —District five, Mt. Olive, June 10-11. —District six, Prentiss, June 12-13. —District one, Jackson, (Griffith) June 17-18. —District two, Grenada, June 19-20.

The assembly at Castalian Springs will be June 23-30.

B. Y. P. U. Study Course

The B. Y. P. U. Department of the Union Baptist Church held its annual Study Course during the week March ninth through the fourteenth.

Bro. Parker taught "The General B. Y. P. U. Organization" to the Seniors. Mr. G. L. James taught "The Intermediate B. Y. P. U. Manual" to the Intermediates and Mrs. D. L. Dansby taught "The Junior B. Y. P. U. Manual" to the Juniors. There will be about sixty who will get a diploma or a seal for work done. Each member was glad of the opportunity to take the training so that they could be more efficient B. Y. P. U. members.

—Harry Parkes.

MORE ABOUT RURAL CHURCH LIFE

Moved by a desire to express my appreciation for the many kind words of commendation relative to my speech on "Rural Evangelism," I am asking for the privilege of saying "thank you" through the Record, and moreover, to give one sample or instance of rural church activity that brings unspeakable joy to this pastor's heart.

This is a case of "entering into the labors of others". Everybody does not know it but Bryan Simmons is a power in God's hands for doing constructive work in rural churches. I am now the pastor of a church whose building and present standing are monuments to his faith and genius. I speak of Shady Grove Church, three miles east of Hazlehurst. Our beautiful brick building was erected while Bro. Simmons was pastor of this church. He set going waves of enthusiasm for missions and development that are still at high tide. In the last twelve months there have been distributed one hundred and seventy five awards in all departments of our church work. The W. M. U., the B. Y. P. U., the Sunday School, Y. W. A. and Stewardship have all shared in the awards. The courses have been conducted by leaders in the church, and about the only part played by pastor was to deliver diplomas, awards, etc., as well as to thank God for such faithful church workers.

In the Shady Grove Church we have four B. Y. P. U.'s running right at one hundred per cent every Sunday night. I did not think it possible for adults to reach a high standard in B. Y. P. U. work, but they are ranking right at the top. One of the most heartening features of this work is the fact that when inspiring records have been made



in these different organizations they do not run home and leave preaching service, with a feeling that they have done their bit. All of them stay for preaching service morning and night. Do you ask me why I love to preach in the country? This is one reason. I want to preach to children and young people.

Last year, with a membership of twenty members, and only twelve active members, the W. M. U. of this church gave to all causes, other than local support, \$378.70.

To see these faithful church leaders in action and to feel the spirit of enthusiasm in the very atmosphere makes one feel that it is exceedingly great to be the pastor of such rural churches.

Again let me say "thank you" for all those kind expressions.

—A. A. Kitchings.

NARROWNESS

You call me "narrow" when I stand
For my own faith, for my own land,
For my own party, my own hearth—
You are as broad as all the earth.

I thank the Lord that I am not.
I may be wrong in what is what;
But what I feel, I shall defend
With force and frankness, to the end.

Go, walk your broad way, as you will;
Go, spread your amplitude until
Your fringe of faith, your stretch
of soul
Shall span the space from pole to pole.

Esteem all creeds of equal worth,
Each flag the same in all the earth,
Opposing parties just as good,
As is your own, if understood.

Defy the tie of kith and kin,
Proscribe allegiance as a sin,
Proclaim to all, in trumpet tone,
Their treasures equal to your own.

You call me "narrow" when I hold
That dross is dross and gold is gold.
I scorn to juggle name for name
So long as substance is the same.

I swear allegiance to my creed
And to my flag and to my breed.
God grant to me a loyal heart
To play in life my little part.

I shall not swerve for all your flings,
I scorn the anguish of your stings.
Where Conscience leads me, I shall
go—

God will be with me then, I know.

—David E. Guyton.

Blue Mountain, Miss.

Wherever you go, the best you can do will be appreciated.—Ex.

"I say to every man that is among you not to think of himself more highly than he ought to think, but to think soberly." Rom. 12:3.

THREE BLESSED REVIVALS AND THEIR CAUSES

Theo. Whitfield, Pastor,
First Baptist Church, Desloge, Mo.

The third revival came without any human cause whatsoever, but absolutely from the mercy of God according to that Scripture of the Lord, "I will be gracious to whom I will be gracious". Our annual protracted meeting had been over about a month—having resulted rather poorly—only 22 having been added to the church—and the church was going at a considerably faltering gait. One day a man said to one of the members, "Do you know, I would really like to be a Christian". The brother stopped at once and tried to lead him into the light, but was unable to do so. He called in another brother that was working near by, and both of them together tried, but did not succeed. Then they said, "We will bring our pastor and some of the other brothers over some night soon and hold a prayer-meeting with you". Telling this all to one of the deacons that afternoon, the deacon said, "That man might die if we wait. Let us go tonight". Seven of us went that night and labored with the man for two hours, trying to get him to trust Christ, but he continually said, "I just don't feel right". As we were about to give up I noticed his wife in the other rooms of the house with her year old baby, and so I asked the man to call his wife in that we might speak to her. She came into the parlor with the babe and one of the men (bless his heart) took that baby from the mother and walked the floor with him so we could talk to the mother—and would you believe it, from that hour that baby never whimpered. But that woman—continually said that she did not feel just right. They seemed to me like a ship stranded on a rock—unable to move, and finally I arose before her and said, "Woman, your husband's salvation, as well as your own, hangs in the balance and it is in your hand to make the deciding throw. Feeling or no feeling—will you, as best you can, accept my Lord?" Timidly she nodded her head and her lips moved just enough to say "Yes". Then she seemed to receive strength and arose and gave me her hand and then suddenly, as if thrilled, she rushed across the room to her husband and throwing her arms around him, said "Come on, Mark, (that was his name), take the Lord: it is the easiest thing in the world and the sweetest thing that ever was". Well, Mark arose out of his Morris chair and enthusiastically gave us his hand, and we all sang and rejoiced together, and I tell you, we nearly shouted.

Well, that thing went like an electric charge through that band of men. As they left they said, "Let us go to our other friends houses and do this a lot of times". To sum it up, they have been to 32 homes and they have led 48 of their men and women friends to Christ. Over 20 of them have come into the church—some of their children besides, and this is not counting, of course, the folks regularly joining otherwise, but I mean the men and women these brethren have won.

Some have joined other churches, for they have been to a half dozen surrounding towns also, for they have gone wherever a member had a kinsman or friend he wanted saved. But as for our own church, it has boomed and enlivened the prayer-meeting, Sunday School and church services, the finances too, and, with all, toned up everything, and the best part of it all is that it seems just starting. This is one kind of revival that seems to last. I will say also that two neighboring churches have started movements of their own similar. I fully intend to use the method everywhere I go in the future. It is very simple and within the possibility of any church, and, to assist any one else, I will, in next week's final article, give a few words as to the method of operating it.

TEARING UP THE BIBLE

The infidel, who had been given a Bible by a Christian friend who was interested in his conversion, sat in his room reading the Holy Book, with a sneer on his face. He turned the pages idly, reading a verse here, another there.

Weeks passed by and at length he had marked certain portions that he especially opposed. He had the corners of various pages turned down.

"I believe that the story of the crucifixion is historically true," he said, "but I can't accept the account of the virgin birth of Christ. I'll tear this out." And he did so, throwing the pages in the fire. He got up and took a pair of scissors and clipped out various passages which had aroused his opposition. "The Bible has certain portions that are not scientifically true," he muttered. "I'll fix my Bible to suit myself."

And this is what a lot of people other than infidels are doing.

If the Bible that we have been taught is not a safe guide, we are out in the middle of the ocean and all we have to get to land with is a straw. If man is all we have to pilot us, we will land in the bottomless pit.

I prefer to follow man or cooperate with him only as long as he follows a divine guide, and no further. I claim that one man has as much right to change the Bible as another. It is divine and therefore cannot be changed.

Man's learning or wisdom of this world, which God says is foolishness to Him, has no part or lot in this matter of changing up the Word.

If he believes, if he writes, if he teaches or preaches the gospel, it must come from God only.

Paul, an apostle, not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead, looking down to this modernistic age, no doubt warned the church not to believe any other gospel than that it had been taught, though an angel from Heaven preach it. Gal 1st chapter.

It has gotten to be a common occurrence to hear preachers say they don't believe in this or that part of the scriptures. Some other way or some other translation would

have been better. This arouses my indignation. Now how in the name of common sense can they preach a thing and not believe it, and how can they expect other people to believe when they themselves don't believe it? Perhaps this is one reason why our churches are falling away or growing so indifferent. It is the gospel that saves, the gospel that builds up the church, and the gospel that keeps it built up, and not man-made machinery.

I don't know very much about the Bible, I'm sorry to say, but I believe every word of it from Gen. 1:1 to Rev. last chapter and last verse. language, were men that knew both I believe that holy men of old wrote as they were inspired of God. I believe also that the men whom King James selected over 300 years ago to translate the Bible out of the original tongues into the English languages and that they were inspired of God. Otherwise it could not have been God's book that has lived so long.

I am quoting from an old family Bible, the King James version, bought nearly 50 years ago:

"The first person who conceived the idea of giving to his countrymen the whole Bible in the English tongue was the illustrious reformer, John Wickliffe. With the assistance of the ripest scholars among his followers, he completed a translation of the Old and New Testaments in the year 1384. Whatever improvements they may have received, they are in all essential points but reproductions of that which was translated into English by Wickliffe.

"The next attempt at English translation was the version of the New Testament by William Tyndale, sometimes printed Tyndale, in 1526. He was assisted by the learned John Fryth, and William Roye, both of whom afterwards suffered death as heretics.

"Both translations were popular and were read by many until persecution came. Tonstal, bishop of London, bought up all the copies he could find, and committed them to the flames at St. Paul's Cross. This had a hateful appearance to the people and only led them to look after the Scriptures more earnestly than before. In 1531, through the influence of Tyndale's enemies in England, he was seized and imprisoned at Vilefort, near Brussels, and after a confinement of years, he was condemned to death by the emperor's decree, in an Assembly at Augsburg, in consequence of which he was strangled, and had his body afterwards reduced to ashes. His dying prayer, repeated with much earnestness, was, "Lord, open the king of England's eyes."

"James came to the throne in 1603. As complaints abounded on the subject of religion, a conference was held at Hampton Court the following year, for the purpose of settling the order and peace of the Church. Here a number of objections were urged against the translation of the Bible then in use, and the result was a determination on the part of his Majesty to have a new version made, such as might be worthy to be established as the uniform text of the nation. Forty-

In Memoriam

In Memoriam

In loving memory of our dear husband and father, Mr. Raymond Henderson, who departed this life March 16, 1929.

"Another year has passed, beloved, since you left us, and lonely here. One year ago today you were gently laid away, and we were left to journey this life without you, until we meet on yonder shore; but in our hearts you linger still, sadly missed by us.

—Mrs. Daisy Henderson.

seven learned and pious men were accordingly appointed to perform the important service, who were to be divided into six separate classes, and to have the Bible distributed in parts according to this division, that every class might have its own parcel to translate at a particular place by itself. In every company, each single individual was required first to translate the entire portion assigned to that company, then they were to compare these versions together, and, on consultation, unite in one text the common judgment of all, after which, the several companies were to communicate their parts each one to all the rest, that in the end the entire work might have the consent and approbation of the whole number of translators together. In addition to this, an order was issued by the king, making it incumbent on all the bishops in the land, to inform him of all such learned men within their several dioceses as, having especial skill in the Hebrew and Greek tongues, had taken pains in their private studies to understand and elucidate difficult passages in the Scriptures, and to charge them to send in their observations, as they might see fit, for the use of the regular translators; so as to bring, as it were, all the learning of the kingdom, so far as it could be of avail in the case, to bear on the great and notable undertaking that was now to be commenced.

"Dr. Clark, author of the Commentary on the Bible, says, 'Those who have compared most of the European translations with the original, have not scrupled to say that the English translation of the Bible, made under the direction of King James the First, is the most accurate and faithful of the whole. Nor is this its only praise. The translators have seized the very spirit and soul of the original, and expressed this almost everywhere with pathos and energy. They have also, not only made a standard translation, but they have made their translation the standard of our language. It is the Bible which our godly fathers and mothers have read, and over which they have wept and prayed. It is the Good Old English Bible, with which are associated all our earliest recollections of religion. As such let it go down unchanged to the latest posterity. Let us give it in charge to coming generations, and bid them welcome to all the blessings it has conveyed

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to us. Let it be our fervent prayer that the light of the resurrection morning may shine on the very book, God's book, which we now read, that we may then behold again the familiar face of our own Bible, the very same which we read in our childhood."

Had Mr. Moffatt and others that are not satisfied with God's Book, written about the Bible and tried to help us understand some of its deep teaching, and not have been a changer and dictator of the Word, we would have been glad to have had some of their writings. Though I don't think it possible for us to understand it all, I think the Bible was written for several different ages or centuries. I believe science tells us man has been in existence for billions of years. If that be a fact, and God provide a way for him, it must be an old book, and if it is to go on for billions of years yet, it will be sure enough old, unless we of this age learn it all and throw it overboard.

Oh, for men who will not believe and preach a new or a modern gospel but who will believe and preach the Bible we now have, the one our forefathers lived, fought and died for. I am not looking for nor accepting a new one. It, as it stands, is the only hope for mortal man.

—A. M. Tidwell,
Myrtle, Miss.

Dear Friends:

The 1930 Convention of the Old Ladies Home Association will be held at the Home April 10th.

The Board of Managers hope that a large number of those interested in the maintenance of the Home will attend, and by their presence on this occasion afford encouragement to those who are bearing the responsibility of caring for the 85 old ladies.

It is not to be conceived that the people of Mississippi will fail to provide means for the support of these whom we have undertaken to care for. We have established the institution, filled it to capacity with helpless aged women and now we must carry on.

This is preliminary to saying that collections are small, the Home needs money, so we appeal to private citizens, benevolent and fraternal organizations to open their hearts and purses in response to this appeal. We realize that there are

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many calls for money for charities, but venture to say there is no call that more nearly touches the heart.

Please bear in mind that the Home is not a State Institution, as many suppose, but is supported by contributions from private citizens and some counties. There being no stated income, there can be no let up in solicitations for funds, nor the anxiety of the Board.

Our aim is to keep out of debt, and so far by the help of the Good Father and the good people of the State we have succeeded. But at this time our financial condition is low and we appeal for volunteers in every town to raise funds for the Home. And we shall be so pleased to see you on April 10th.

Come to the Home and see for yourselves what we are doing for the feeble aged.

Mrs. W. G. Raines, Pres.
Mrs. B. C. Simrall,
Publicity Sec'y.

—BR—
ELLISVILLE

Have just returned from a 12 days revival at Ellisville.

The attendance at both morning and evening services was very gratifying and the interest good.

Bro. B. S. Hilbun, the pastor, is doing a far-reaching work and is beloved by his people. Bro. Lott, a student at Mize A. H. S., led the singing.

We spent 40 minutes in service with the Junior College each morning. Supt. M. P. Bush is doing a wonderful work with that school. He has a splendid faculty and student body.

At the last morning service 12 young people surrendered their lives for special service. The Lord added to the church 30, and the membership was much revived and delighted with the results of the meeting. God bless pastor and church.

—W. E. Farr,
Grenada, Miss.

DR. AND MRS. B. L. LOCKETT RETURN TO AFRICA

Dr. and Mrs. B. L. Lockett, who have spent years in Nigeria, West Africa, will sail from New York City, Saturday next week, returning to their field of labor. Dr. Lockett has been in New York City several weeks doing some special work in one of the great hospitals. Mrs. Lockett left Oklahoma City Monday afternoon for New York City. She spoke Sunday night at the First Baptist Church this city, and again at the Pastors' Conference Monday morning.

In the hospital at Ogbomoso Dr. Lockett is winning many to Christ, especially hardened cases who could not be reached otherwise. In the day schools Mrs. Lockett is reaching many of the boys and girls, and they in turn are leading the older people to Christ. Practically all of the students in these schools have been won to Christ. She told a thrilling story of the conquest of the Cross in Nigeria which is as large as Texas and Oklahoma and has nearly 20,000,000 inhabitants. There are 85,000 black people in the city of Ogbomoso.

It costs about \$10 a month to support a native worker in that field and only \$30 a year to keep a native Christian in school, preparing for Christian service. Africa is one of our most fruitful fields,—yet one beset with many difficulties. The missionaries have to take quinine every day in order to keep going. Let us remember constantly the Richardsons, Locketts, and other heroic workers in that great field. Let us share the Cross with them. —Ex.

—BR—

DR. SALLEE ELECTED SECRETARY OF FOREIGN BOARD

While the news has not been given out officially by the Foreign Mission Board, we nevertheless have been reliably informed that the Board in its recent meeting elected Dr. W. Eugene Sallee, one of our best known and beloved missionaries in China, as field secretary of the Board.

Dr. T. B. Ray, we understand, is to have charge of the office in Richmond with executive responsibility, while Dr. Sallee will be free to give his entire time to stirring the fires of foreign missions among the

churches. And this, beyond a doubt, is the greatest need among us.

Dr. Sallee is a Texan, a graduate of Baylor University and is a brother-in-law of our beloved Dr. George W. Truett, president of the Southern Baptist Convention. He is one of the most pleasing and forceful speakers among Southern Baptists and has a passion for missions that is remarkably contagious.—Ex.

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Make April A Great Month for Missions

It Needs to be done. All denominational causes are in need of funds, some desperately in need.

It can be done. We are well able to make April a record-breaking month for missions.

It will bring victory. How Southern Baptists need once more to feel the thrill of victory.

It will bring joy. A new song would be sung both in the homeland and in far-away lands

It would bless the world. We have been blessed. In turn we should bless others.

It will glorify Christ. This should be the chief aim of Baptists. "Unto Him be glory and dominion!"

NOTE: ALL THE CAUSES INCLUDED IN THE COOPERATIVE PROGRAM ARE EITHER WHOLLY MISSIONARY OR HAVE A MISSIONARY ELEMENT IN THEM. HELP THEM ALL.

The Executive Committee of the
Southern Baptist Convention
Nashville, Tennessee